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in memory of his father
IRVING S. RAPAPORT
זוכה ספרו בן מקרא משנת העוזי. דו

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Siddur Sim Shalom for Shabbat and Festivals
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Morning Service for Shabbat and Festivals
MEDITATION AGAINST THE FALL

PSALM 104:1-2

Let all my being praise Adonai; Adonai my God. You are great indeed, clothed in splendor and majesty, wrapped in light as in a garment, unfolding the heavens like a curtain.

I wrap myself in a fringed tallit to fulfill the mitzvah of my Creator, as written in the Torah: "They shall put tallit on the corners of their garments in every generation." (Numbers 18:12)

Praised are You Adonai our God, who rules the universe, instilling in us the holiness of mitzvot by commanding us to wrap ourselves in tallit.

PSALM 26:4-5

How precious is Your constant love, O God. Mortals take shelter under Your wings. They feast on the abundance of Your house; You give them drink from Your stream of delights.

With You is the fountain of life; In Your light we are bathed in light. Maintain Your constant love for those who acknowledge You, and Your beneficence for those who are honorable.

Before creation shaped the world,
God, eternal, reigns alone;
but only with creation done
could God as Sovereign be known.
When all is ended, God alone
will reign in awesome majesty.

God was, God is, always will be
glorious in eternity.
God is unique and without peer,
with none at all to be compared.
Without beginning, endless.

God's vast dominion is not shared.
But still — my God, my only hope,
my one true refuge in distress,
my shelter sure, my cup of life,
with goodness real and limitless.
I place my spirit in God's care;
my body too can feel God near.

When I sleep as when I wake,
God is with me; I have no fear.
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We marvel at the miraculous ways our body functions.

Praised are You Adonai our God, who rules the universe, fashioning the human body in wisdom, creating openings, arteries, glands, and organs, marvelous in structure, intricate in design. Should but one of them fail to function by being blocked or opened, it would be impossible to exist. Praised are You Adonai, healer of all flesh, sustaining our bodies in wondrous ways.

We are thankful for the gift of our soul.

The soul that You, my God, have given me is pure. You created it, You formed it, You breathed it into me. You keep body and soul together. One day You will take my soul from me, to restore it to me in life eternal. So long as this soul is within me I acknowledge You, Adonai my God, my ancestors’ God, Master of all creation, Sovereign of all souls. Praised are You Adonai, who restores the soul to the lifeless, exhausted body.

I hereby accept the obligation of fulfilling my Creator’s mitzvah in the Torah. Love your neighbor as yourself.

We give thanks for the gift of Torah.

Praised are You Adonai our God, who rules the universe, inscribing in us the holiness of mitzvot by commanding us to study words of Torah.

May the words of Torah, Adonai our God, be sweet in our mouths and in the mouths of all Your people so that we, our children, and all the children of the House of Israel may come to love You and to study Your Torah on its own merit. Praised are You Adonai, who teaches Torah to His people Israel.

Praised are You Adonai our God, who rules the universe, choosing us from among all people by giving us His Torah. Praised are You Adonai, who gives the Torah.

We give thanks for the gift of Torah.

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THE PSALM FOR SHABBAT

In some congregations the psalm for the day is recited at the end of the service.

Psalm 30 is on page 21.
Mourners’ Kaddish is on page 34.
THE PSALM FOR SHABbat

On Shabbat the Levite recites this psalm in the Temple.

PSALM 91
A Song for Shabbat.

It is good to acclaim Adonai,
to sing Your praise, exalted God,
to affirm Your love each morning,
and Your faithfulness each night,
to the music of the lute
and the melody of the harp.
Your works, Adonai, make me glad;
I sing with joy of Your creation.
How vast Your works, Adonai!
Your designs are beyond our grasp.

The thoughtless cannot comprehend:
the foolish cannot fathom this:

The wicked may flourish, springing up like grass,
but their doom is sealed, for You are supreme forever.

Your enemies, Adonai, Your enemies shall perish:
all the wicked shall crumble.

But me You have greatly exalted;
I am anointed with fragrant oil
I have seen the downfall of my foes;
I have heard the despair of my attackers.

The righteous shall flourish like the palm tree;
they shall grow tall like a cedars in Lebanon.

Planted in the house of Adonai,
they will thrive in the courts of our God.

They shall bear fruit even in old age;
they shall be ever fresh and fragrant
to proclaim: Adonai is just —
my Rock, in whom there is no flaw.

72 PRELIMINARY PRAYERS
After recitation of the appropriate daily psalm(s),
the service continues with Psalm 90, page 92.

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From Nash Edition Shalom through Nachman Yehuda
(in some congregations, through Yom Kippur)

Psalm 30 is on page #1. Mourners' Kaddish is on page #2.

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THE PSALM FOR THE SEASON OF REPENTANCE

PSALM 50
A Psalm of David.
Adonai is my light and my help. Whom shall I fear? Adonai is the strength of my life. Whom shall I dread?
When evildoers draw near to slander me, when foes threaten — they stumble and fall.
Though arms be arrayed against me, I have no fear. Though wars threaten, I remain steadfast in my faith.
One thing I ask of Adonai — for this I yearn:
To dwell in the House of Adonai all the days of my life —
to behold God’s beauty, to pray in God’s sanctuary.
Hiding me in His shrine, safe from peril,
God will shelter me beyond the reach of disaster,
and raise my head high above my enemies.
I will bring God offerings with shouts of joy,
singing, chanting praise to Adonai.

Adonai, hear my voice when I call;
be gracious to me, and answer.
It is You whom I seek, says my heart.
It is Your presence that I seek, Adonai.
Do not hide from me; do not reject Your servant.
You have always been my help; do not abandon me.
Forsee me not, My God of deliverance.
Though my father and my mother leave me,
Adonai will care for me.
Teach me Your way, Adonai.
Guide me on the right path, to confound my oppressors.
Do not abandon me to the will of my foes,
for false witnesses have risen against me,
purveyors of malice and lies.
Yet I have faith that I shall surely see
Adonai’s goodness in the land of the living.
Hopes in Adonai:
Be strong, take courage, and hope in Adonai.

PSALM 50
A Psalm of David.
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When evildoers draw near to slander me, when foes threaten — they stumble and fall.
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One thing I ask of Adonai — for this I yearn:
To dwell in the House of Adonai all the days of my life —
...
All services continue here:

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PSALM 23
A Psalm of David, a Song for the dedication of the Temple.
I exult, Adonai. You raised me up,
You did not let me fall to the pit of death.
Sing to Adonai, you faithful.
Acclaim Adonai’s holiness.
God’s anger lasts a moment;
divine love is lifelong.
Tears may linger for a night;
joy comes with the dawn.
While at ease I once thought:
Nothing can shake my security.
Favor me and I am a mountain of strength.
Hide Your face, Adonai, and I am terrified.
To You, Adonai, I will call;
before the Eternal would I plead.
What profit is there if I am silenced?
What benefit if I go to my grave?
Will the dust praise You?
Will it proclaim Your faithfulness?
Hear me, Adonai.
Be gracious, be my help.
You transformed my mourning into dancing,
your sashcloth into robes of joy —
that I might sing Your praise unceasingly,
that I might thank You, Adonai my God, forever.

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MOURNER’S KADDISH

May God’s name be exalted and hallowed throughout the world that He created, as is God’s wish. May God’s sovereignty soon be accepted, during our life and the life of all Israel. And let us say: Amen.

May God’s great name be praised throughout all time.

Glorified and celebrated, lauded and worshiped, exalted and honored, exalted and acclaimed may the Holy One be, praised beyond all song and psalm, beyond all tributes that mortals can utter. And let us say: Amen.

Let there be abundant peace from heaven, with life’s goodness for us and for all Israel. And let us say: Amen.

May the One who brings peace to His universe bring peace to us and to all Israel. And let us say: Amen.

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BARUKH SHE-AMAR

In the hall that introduces P'ukei D'zimra, we praise our eternal, compassionate Creator.
Our chanting of psalms celebrates God's sovereignty.
Praised is God whose word created the world.
Sing praise.
Glorified is the Author of Creation.
Lauded is the One whose word is performance.
Acclaimed is God whose decree is fulfillment.
Revered is the One whose mercy envelops the world.
Adored is God, whose kindness embraces all creatures.
Honored is the One who rewards those who revere Him.
Blessed is God who lives forever, endures eternally.
Celebrate the One who redeems and rescues.
Praised is God's name.

[Praised are You Adonai our God, who rules the universe, compassionate Creator extolled by Your people, glorified by Your faithful servants. We laud You with the psalm of Your servant David. We extoll You in song; we celebrate Your fame in melody. We proclaim You Sovereign, singular, eternal God. Praised are You Adonai, Sovereign magnified with songs of praise.

(Some congregations select from among the passages on page 84-103.)

It is customary for the congregation to stand during the introduction of Barukh She-amar when Rabban Sh'mar was the beginning of the public service.

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Barukh She-amar

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Halleluyah! Sing a new song to Adonai. Where the faithful gather, let God be praised.

Let the people Israel rejoice in their Maker;
let the people of Zion delight in their Sovereign.

Let them dance in praise of God,
let them celebrate with drum and harp.

For Adonai cherishes His people; Halleluyah!
Praised be Adonai, God of the people Israel, who alone works wonders.
Praised be God's glory throughout all time. May God's glory fill the whole world. Amen! Amen!

Praised be Adonai forever. Amen! Amen! Praise from Zion be Adonai who abides in Jerusalem. Halleluyah!
Praised be Adonai, God of the people Israel, who alone works wonders.
Praised be God's glory throughout all time. May God's glory fill the whole world. Amen! Amen!

Halleluyah! Praise God in His sanctuary;
praise God in His awesome heaven.

Praise God with trumpet-calls, with harp and lyre.
Praise God with drum and dance, with flute and strings.
Praise God with clashing cymbals;
with resounding cymbals sing praises.

Let every breath of life praise God. Halleluyah!

Halleluyah! Praise God in His sanctuary;
punish God for His mighty deeds, for His infinite greatness.

Praise God with trumpet-calls, with harp and lyre.
Praise God with drum and dance, with flute and strings.
Praise God with clashing cymbals;
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Praised be God's glory throughout all time. May God's glory fill the whole world. Amen! Amen!
The breath of all that lives praises You, Adonai our God. The force that drives all flesh exalts You, our Sovereign, always. Transcending space and time, You are God. Without You we have no one to rescue and redeem us, to save and sustain us, to show us mercy in disaster and distress. Ruler of all ages, God of all creatures, endlessly entwined. You guide the world with kindness, its creatures with compassion. Adonai, who neither slumbers nor sleeps. You still the sleeping, give voice to the speechless, free the fettered, support the falling, and raise those bowed down. You alone do we acknowledge.

Could song fill our mouth as water fill the sea and could joy flood our tongue like countless waves —
Could our lips utter praise as limitless as the sky and could our eyes match the splendor of the sun —
Could we swear with arms like an eagle’s wings and run with gentle grace, as the swiftest deer —
Never could we fully state our gratitude for one ten-thousandth of the lasting love that is Your precious blessing, dearest God, granted to our ancestors and to us.

From Egypt You redeemed us, from the house of bondage You delivered us. In famine You nourished us; in prosperity You sustained us. You rescued us from the sword, protected us from pestilence, and saved us from severe and lingering diseases. To this day Your compassion has sustained us. Your kindness has not forsaken us. Never abandon us, Adonai our God.

This closing section of Psukei D’Zimra provides a transition from the personal intimacy of the psalms to Shabbat, the formal public worship, which follows (page 107).

The breath of all that lives praises You, Adonai our God. The force that drives all flesh exalts You, our Sovereign, always. Transcending space and time, You are God. Without You we have no one to rescue and redeem us, to save and sustain us, to show us mercy in disaster and distress. Ruler of all ages, God of all creatures, endlessly entwined. You guide the world with kindness, its creatures with compassion. Adonai, who neither slumbers nor sleeps. You still the sleeping, give voice to the speechless, free the fettered, support the falling, and raise those bowed down. You alone do we acknowledge.

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On Festival, the Reader begins here:
You are God through the vastness of Your power, great through the glory of Your name, mighty forever, awesome through Your awesome works. You are Sovereign, enthroned supreme.

On Shabbat, the Reader begins here:
God, sacred and exalted, inhabite eternity. As the psalmist has written: "Rejoice in Adonai, you righteous. It is fitting for the upright to praise God."

By the mouth of the upright are You entolled, by the words of the righteous are You praised, by the tongues of the faithful are You acclaimed, in the soul of the saintly are You hallowed.

Among assembled thronges of the House of Israel
Your name shall be glorified in song, our Sovereign, in every generation.
For it is the duty of all creatures, Adonai our God and God of our ancestors, to acclaim, laud, and glorify You — entolling, exalting, adding our own praises to the songs of David, Your anointed servant.

On Festival, the Reader begins here:
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By the mouth of the upright are You entolled, by the words of the righteous are You praised, by the tongues of the faithful are You acclaimed, in the soul of the saintly are You hallowed.

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HATZI KADdDISH

Reiner:
May God's name be exalted and hallowed throughout the world that He created, as is God's will, May God's sovereignty soon be accepted, during our life and the life of all Israel. And let us say: Amen.

Congregation and Reader:
Yishtir ba'aretz l'olam u'olam amira.
May God's great name be praised throughout the time.

Reiner:
Glorified and celebrated, lauded and worshiped, exalted and honored, exalted and acclaimed may the Holy One be, praised beyond all song and psalm, beyond all tributes that mortals can utter. And let us say: Amen.

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May God's great name be praised throughout the time.

Reiner:
Glorified and celebrated, lauded and worshiped, exalted and honored, exalted and acclaimed may the Holy One be, praised beyond all song and psalm, beyond all tributes that mortals can utter. And let us say: Amen.
SHAHARIT

**K'RIAT SHMA AND ITS B'RAKHOT**

**Reader:**
BarKhutu et Adonai ha-Moravah. Praise Adonai, the Exalted One.  
Congregation, then Reader:  
BarKhutu Adonai ha-Moravah l'olam va-ed. Praise be Adonai, the Exalted One, throughout all time.  

In this brakah (which continues through page 100), we praise God for the majesty of Creation and the miracles of God's artistry in designing the universe.  

Praised are You Adonai our God, who rules the universe, creating light and fashioning darkness, ordaining the order of all creation.  

When a festival falls on a weekday, continue on page 109.

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On Shabbat:  
All creatures praise You; all declare: "There is none holy as Adonai." All exalt You, Creator of all, God who daily opens the gates of the heavens, the casements of the eastern sky — bringing forth the sun from its dwelling place, the moon from its abode, illuminating the whole world and its inhabitants whom You created with mercy. You illumine the earth and its creatures with mercy: in Your goodness, day after day, You renew creation. Uniquely exalted since earliest time, enthroned amidst praise and prominence since the world began — eternal God, with Your manifold mercies continue to love us, our Pillar of strength, protecting Rock, sheltering Shield, sustaining Stronghold. Incomparable, inimitable, peerless and singular, Adonai our God, You are our Sovereign — incomparable in this world, immovable in the world to come, peerless Redeemer in the days of the Messiah, singular in assuring life immortal.

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Siddur Sim Shalom for Shabbat and Festivals

El Adon al kol ha-ma’alim, barukh u-morakhot bi-kol nishamah.
God v’tuvo ma’alim, da-at uchnhon sav’rum oto.
Ha-miktzah al ha-yitpat ha-kodesh, y’neh-tir b’kavard al ha-mar’ah.
Z’Shut umorchar linho kisher, b’heid v’rahkim linho kisher.

Tovim morc shabara Elohim, y’zarom bi’dat V’rahkim uv’Hakkel.
Ko-ah u’chuchnat natan ba-hem, lishnat moshiach be’elem tevul.
M’tam-lym zv um’felim nogah, na-ah sh’zom b’kol ha-olam.
S meloh b’zd’em V’lam v’konam, osim b’kum’v zon konam.

P’er’ kh’hadom nomim li’chama, to’holah v’rahkim y’zakhar mahli’dotu.
Kara la’hemesh va-yaryah or, na-ah v’hizdon truod ha-yaphan.
Shewah nomim lo kol la’ya marom.
Tif’erot u’g’doluh, v’lam v’radam v’haypat ha-kodesh.

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Creation reflects the rule of God, who is praised by the breath of all life. God’s greatness and goodness fill the universe; knowledge and wisdom encircle God’s presence.

Exalted is God by creatures celestial, enhanced and adorned by the mysteries of heaven. God’s throne is guarded by truth and purity; God is surrounded by mercy and love.

Good are the lights our God has created, fashioning them with insight and wisdom. Endowed by God with power and vigor, they maintain dominion amidst the world.

Abounding in splendor, emanating brilliance, their radiant light adorns the universe. Rejoicing in rising, gladly setting, they rush to obey their Creator’s will.

God is acclaimed by beauty and glory, God’s sovereignty sung by celebration and praise.

God summoned the sun, whose light shone forth, then gave to the moon its cyclical glow.

The stars and planets, all bodies of the heavens acclaim God with praise; celestial creatures give glory and greatness . . .
To God, who completed the work of creation on the seventh day and ascended His glorious throne. God rode the day of rest in beauty, calling Shabbat a delight. God ceased all His labors on Shabbat; that is its distinction. The seventh day itself hymns praise to God: "A song for Shabbat. It is good to acclaim Adonai."

Let all God's creatures likewise sing His praise. Let them honor their Sovereign, Creator of all, who in holiness grants rest and repose for His people Israel on the holy Shabbat. In the heavens above and on earth below shall Your name be hallowed and acclaimed, Adonai our God.

Praise shall be Yours, our Deliverer: For Your wondrous works, for the lights You have fashioned—the sun and the moon, which reflect Your glory.

On modah: You illumine the earth and its creatures with mercy. In Your goodness, day after day You renew creation. How manifold Your works. Adonai, with wisdom You fashioned them all. The earth abounds with Your creations. Uniquely sealed since earliest times, enshrined amidst praise and preeminence since the world began, eternal God, with Your manifold mercies continue to love us, our Pillar of strength, protecting Rock, sheltering Shield, sustaining Stronghold.

Our praise is only to God, with vast understanding fashioned the rays of the sun. The good light God created reflects His splendor; radiant lights surround God's throne. God's heavenly servants in holiness exalt the Almighty constantly remembering God's saved glory. Praise shall be Yours, Adonai our God. For Your wondrous works, for the lights You have fashioned—the sun and the moon, which reflect Your glory.
This passage, which concludes the first brakha before K'rit Sh'ma, celebrates the miracle of God's ongoing mark of creation.

To praiseworthy God they sweetly sing, in song they celebrate the living, endearing God. For God is unique, doing mighty deeds, creating new life, championing justice, seeing righteousness, regaining victory, bringing healing.

Awed in praise, Sovereign of wonders, God, in His goodness, renew Creation day after day. So sang the psalmist: “Praises the Creator of great lights, for God’s love endures forever.”

Cause a new light to illumine Zion. May we all soon share a portion of its radiance. Praised are You Adonai, Creator of lights.

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ולה להראות את הת honda

**As we prepare to chant the Sh'ma, we gather together the text; the four fringes of the tallit, a reminder of our living dedication to all of God’s mitzvot.**

The first paragraph of the Sh'ma (v.1), which begins on the next page, expresses the obligations that flow from the recognition of God's sovereignty. The second paragraph (v.2) urges the acceptance of the discipline of Torah while the third paragraph contains an action that symbolizes the above principle: Garnitot, sh'monat haminim.

It is customary, during the recitation of the third paragraph of the Sh'ma (v.3), to kiss the tetragram at each mention of the word “יהוה” as a formal expression of our love.

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111 SHAIKUR FOR SHABBAT AND FESTIVALS

In this birkhat, we praise God for the gift of Torah, sign of God’s love, and commit ourselves to its study:

Deep is Your love for us, Adonai our God, boundless Your tender compassion.
Avino Molkenenu, You taught our ancestors life-giving laws.
They trusted in You,
for their sakes graciously teach us.
Our Maker, merciful Provider, show us mercy; grant us discernment and understanding.
Then will we study Your Torah, heed its words,
teach its precepts, and follow its instruction,
lovingly fulfilling all its teachings.

Open our eyes to Your Torah;
help our hearts cleave to Your mitzvot.
Unite all our thoughts to love and serve You.
Then we will never be brought to shame,
for we trust in Your awesome holiness,
and will delight in Your deliverance.
Bring us safely from the four corners of the earth,
and lead us in dignity to our holy land,
for You are the Source of deliverance.
You have called us from all peoples and tongues,
constantly drawing us nearer to You,
that we may lovingly offer You praise,
proclaiming Your Oneness.
Praised are You Adonai, who loves the people Israel.

We now prepare to affirm God’s sovereignty, freely placing God our loyalty as witnesses to revolution. Twice each day, by reciting the Shma, we lovingly manifest that loyalty, through our acceptance of mitzvot.
The Shma was part of the service in the Temple in ancient Jerusalem. It was recited by the Kahanim in the same order as it is recited today.

“Barukh shem k’vod malkhutu” was the people’s response. It was not part of the biblical text of the Shma.

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If there is no morning ad.</p>

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If there is no minyan, add God to a truthful statement.

Deuteronomy 26:1
Shema Yisrael, Adonai Echav, Adonai Echav.

Heed, O Israel: Adoneinu is our God, Adoneinu alone.

Shema
Praised be God's glorious sovereignty throughout all time.

V'ahavta et Adonai Elohecha b'shalom! V'ahavta u'rem milchaha u'rem milkem
V'ahavta et Adonai Elohecha b'shalom V'ahavta u'rem milchah u'rem milkem
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You shall love Adonai your God with all your heart, with all your soul, with all your might. And these words, which I command you this day, you shall take to heart.

Teach them diligently to your children, and recite them at home and away, night and day. Bind them as a sign upon your hand and as a reminder above your eyes. Inscribe them upon the doorposts of your homes and upon your gates.

If you will earnestly heed the mitzvot I give you this day, to love Adonai your God and to serve God with all your heart and all your soul, then I will favor your land with rain at the proper season, in autumn and in spring, and you will have an ample harvest of grain, wine and oil. I will assure abundance in the fields for your cattle.

You will eat to contentment. Take care lest you be tempted to stray, and to worship false gods.

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Then your days and the days of your children, on the land that Adonai swore to give to your ancestors, will endure as the days of the heavens above the earth.

If there is no minyan, add God to a truthful statement.

Deuteronomy 11:1
Shema Yisrael, Adonai Echav, Adonai Echav.

Heed, O Israel: Adoneinu is our God, Adoneinu alone.

Shema
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Teach them, diligently, to your children, and recite them at home and away, night and day. Bind them as a sign upon your hand and as a reminder above your eyes. Inscribe them upon the doorposts of your homes and upon your gates.

Then your days and the days of your children, on the land that Adonai swore to give to your ancestors, will endure as the days of the heavens above the earth.
Adonai said to Moses: Instruct the people Israel that in every generation they shall put tza'azit on the corners of their garments and bind a thread of blue to the tzitzit, the fringes on each corner. Look upon these tza'azit and you will be reminded of all the mitzvot of Adonai and fulfill them, and not be seduced by your heart nor led astray by your eyes. Then you will remember and observe all My mitzvot and be holy before your God. I am Adonai your God who brought you out of the land of Egypt to be your God. I, Adonai, am your God, who is Truth.

In this brakhat (which ends at the bottom of page 1/14), we praise God as the eternal Redeemer of Israel, attended through our historic experience as God's eternal people.
Your teaching is true and enduring.
Your words are established forever.

Awesome and revered are they, unceasingly right.
well ordered are they, always acceptable.
They are eloquent, majestic and pleasant,
our precious, everlasting legacy.

True it is that eternal God is our Sovereign,
that the Rock of Jacob is our protecting shield.
God is eternal and eternally glorious,
our God for all generations.
God's sovereign throne is firmly established;
God's faithfulness endures for all time.

Our Sovereign and our ancestors' Sovereign,
our Redeemer and our ancestors' Redeemer,
our Creator, our victorious Stronghold:
You have always helped us and saved us.
Your name endures forever.
There is no God but You.

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Adonai said to Moses: Instruct the people Israel that in every generation they shall put tza'azit on the corners of their garments and bind a thread of blue to the tzitzit, the fringes on each corner. Look upon these tza'azit and you will be reminded of all the mitzvot of Adonai and fulfill them, and not be seduced by your heart nor led astray by your eyes. Then you will remember and observe all My mitzvot and be holy before your God. I am Adonai your God who brought you out of the land of Egypt to be your God. I, Adonai, am your God, who is Truth.

In this brakhat (which ends at the bottom of page 1/14), we praise God as the eternal Redeemer of Israel, attended through our historic experience as God's eternal people.
Your teaching is true and enduring.
Your words are established forever.

Awesome and revered are they, unceasingly right.
well ordered are they, always acceptable.
They are eloquent, majestic and pleasant,
our precious, everlasting legacy.

True it is that eternal God is our Sovereign,
that the Rock of Jacob is our protecting shield.
God is eternal and eternally glorious,
our God for all generations.
God's sovereign throne is firmly established;
God's faithfulness endures for all time.

Our Sovereign and our ancestors' Sovereign,
our Redeemer and our ancestors' Redeemer,
our Creator, our victorious Stronghold:
You have always helped us and saved us.
Your name endures forever.
There is no God but You.
You were always the help of our ancestors, a shield for them and their children, our deliverer in every generation. Though You abide at the pinnacle of the universe, Your just decrees extend to the ends of the earth. Happy the one who obeys Your mitzvot, who takes to heart the words of Your Torah. You are, in truth, a mentor to Your people, their defender and mighty Ruler. You are first and You are last; we have no Sovereign or Redeemer but You. You rescued us from Egypt, and redeemed us from the house of bondage. The firstborn of the Egyptians were slain; Your firstborn were saved. You split the waters of the sea. The faithful You rescued; the wicked drowned. The waters engulfed Israel’s enemies; not one of the arrogant remained alive. Then Your beloved sang hymns of exaltation, exalting You with psalms of adoration. They acclaimed God Sovereign, great and awesome Source of all blessing, the everlasting God, exalted in majesty. God humbles the proud and raises the lowly, frees the captive and redeems the meek. God helps the needy and answers His people’s call. Praises to God supreme, who is ever praised. Moses and the people Israel joyfully sang this song to You:

Mi-khamochah ba-elim Adonai, mi-kamochah ne’ar ha-boded, note Cholot, oseh feh.
Who is like You, Adonai, among all that is worshiped? Who is like You, majestic in holiness, awesome in splendor, working wonders?

The redeemed sang a new song for You. They sang in chorus at the shore of the sea, exalming Your sovereignty:

Adonai yimloch l’olah wa-ad.

"Adonai shall reign throughout all times."

Rock of Israel, arise to Israel’s defense. Fulfill Your promise to deliver Judah and Israel. Our Redeemer is the Holy One of Israel, Adonai Tz’al’at. Praised are You Adonai, Redeemer of the people of Israel.

Shabbat (including Shabbat Ha-Nisa’i), continue on page 12a or 12b (with Matzorah) through page 12b. On Festivals, continue on page 12a or 12b (with Matzorah) through page 12b.

For an interpretive Meditation on the Shabbat Amidah, see page 121; on the Festivals, Amidah, page 128.
(On HaShana Rabbah, continue on page 3-3.)

You were always the help of our ancestors, a shield for them and their children, our deliverer in every generation. Though You abide at the pinnacle of the universe, Your just decrees extend to the ends of the earth. Happy the one who obeys Your mitzvot, who takes to heart the words of Your Torah. You are, in truth, a mentor to Your people, their defender and mighty Ruler. You are first and You are last; we have no Sovereign or Redeemer but You. You rescued us from Egypt, and redeemed us from the house of bondage. The firstborn of the Egyptians were slain; Your firstborn were saved. You split the waters of the sea. The faithful You rescued; the wicked drowned. The waters engulfed Israel’s enemies; not one of the arrogant remained alive. Then Your beloved sang hymns of exaltation, exalting You with psalms of adoration. They acclaimed God Sovereign, great and awesome Source of all blessing, the everlasting God, exalted in majesty. God humbles the proud and raises the lowly, frees the captive and redeems the meek. God helps the needy and answers His people’s call. Praises to God supreme, who is ever praised. Moses and the people Israel joyfully sang this song to You:

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Silent recitation continues on page 117.
SHAHARIT AMIDAH FOR SHABBAT

Adonai, open my lips, so I may speak Your praise.
Praised are You Adonai, our God and God of our ancestors, God of Abraham, God of Isaac, and God of Jacob, great, mighty, awesome, exalted God who bestows lovingkindness, Creator of all. You remember the pious deeds of our ancestors and will send a redeemer to their children's children because of Your loving nature.

On Shabbat Shachar:
Remember us that we may live, O Sovereign who delights in life. Inscribe us in the Book of Life, for Your sake, living God.
You are the Sovereign who helps and saves and shields. Praised are You Adonai, Shield of Abraham.
Your might, Adonai, is boundless. You give life to the dead; great is Your saving power.

*From Shmini Atzeret until Pesach:
You cause the wind to blow and the rain to fall.
Your love sustains the living. Your great mercy gives life to the dead. You support the falling, heal the ailing, free the fettered. You keep Your faith with those who sleep in dust. Whose power can compare with Yours? You are Master of life and death and deliverance.

On Shabbat Shachar:
Whose mercy can compare with Yours, Sources of compassion? In mercy You remember Your creature with life.
Faithful are You in giving life to the dead.
Praised are You Adonai, Master of life and death.

When the Amidah is chanted aloud, continue on page 119.

Holy are You and holy is Your name. Holy are those who praise You each day. "Praised are You Adonai, holy God.

*On Shabbat Shachar:
Praised are You Adonai, holy Sovereign.

Silent recitation continues on page 117.

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SHAHARIT AMIDAH FOR SHABBAT

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Praised are You Adonai, our God and God of our ancestors, God of Abraham, God of Isaac, and God of Jacob, great, mighty, awesome, exalted God who bestows lovingkindness, Creator of all. You remember the pious deeds of our ancestors and will send a redeemer to their children's children because of Your loving nature.

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On Shabbat Shachar:
Whose mercy can compare with Yours, Sources of compassion? In mercy You remember Your creature with life.
Faithful are You in giving life to the dead.
Praised are You Adonai, Master of life and death.

When the Amidah is chanted aloud, continue on page 119.

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*On Shabbat Shachar:
Praised are You Adonai, holy Sovereign.

Silent recitation continues on page 117.
**SHAHARIT AMIDAH FOR SHABBAT**

(w/ Matriarchs)

Adonai, open my lips, so I may speak Your praise. Praised are You Adonai, our God and God of our ancestors, God of Abraham, Isaac, and Jacob, Sarah, Rebecca, Rachel, and Leah, great, mighty, awesome, created God who bestowed loving-kindness, Creator of all. You remember the pious deeds of our ancestors and will send a redeemer to their children, because of Your loving nature.

On Shabbat Shalom:

Remember us that we may live, O Sovereign who delights in life, bless us in the Book of Life, for Your sake, living God. You are the Sovereign who helps and guards, saves and shields. Praised are You Adonai, Shield of Abraham and Guardian of Sarah. Your might, Adonai, is boundless. You give life to the dead; great is Your saving power.

*From Morning until Full* You cause the wind to blow and the ram to fall. Your love sustains the living. Your great mercies give life to the dead. You support the falling, heal the ailing, free the fettered. You keep Your faith with those who sleep in dust. Whose power can compare with Yours? You are Master of life and death and deliverance.

On Shabbat Shalom:

Whose mercy can compare with Yours, Source of compassion? In mercy You remember Your creation with life. Faithful are You in giving life to the dead. Praised are You Adonai, Master of life and death.

When the Amichai is chanted aloud, continue on next page.

Holy are You and holy is Your name. Holy are those who praise You each day. **Praised are You Adonai, holy God.**

*On Shabbat Shalom*

Praised are You Adonai, holy Sovereign. Silent recitation continues on page 117.

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When the verse is chanted by the Hazzan, it is added: כִּי שָׁלֹאָה בְּבִימֵיהֶם שְׁמֹעָה יָשָׁמֵץ אֵלֶיהָ שֶׁמֶשׁ שָׁלֹאָה בְּבִימֵיהֶם.

When the verse is chanted by the Hazzan, it is added: מִיָּמָיו בְּחַיֵּיהֶם שְׁמֹעָה יָשָׁמֵץ אֵלֶיהָ שֶׁמֶשׁ מִיָּמָיו בְּחַיֵּיהֶם.

When the verse is chanted by the Hazzan, it is added: בְּחַיֵּיהֶם שָׁלֹאָה שְׁמֹעָה יָשָׁמֵץ אֵלֶיהָ שֶׁמֶשׁ בְּחַיֵּיהֶם.
KUDUSHAH

When the Reader chants the Amidah, Kudushah is added.

We proclaim Your holiness on earth as it is proclaimed in heaven above. We sing the words of heavenly voices as recorded in Your people’s vision:

Kadosh kadosh Adonai T’vau-e, m’lo ked ha-aretz k’vodo.
Holy, holy, holy Adonai T’vau-e: the grandeur of the world is God’s glory.

In thundering chorus, majestic voices resound, lifted toward singing scrabbim and responding:

Barukh k’vod Adonai m’rikh’mo.
Praised is Adonai’s glory throughout the universe.

Throughout Your universe reveal Yourself, our Sovereign, and reign over us, for we await You. When will You reign in Zion?

Let it be soon, in our time and throughout all time. May Your glory and holiness be apparent to all in Jerusalem, Your city, from generation to generation, eternally. May we see Your sovereignty, described in David’s psalms, which sing of Your splendor:

Yomich Adonai l’dam, Esahkik Teyin ter va-der, Halelyah.
Adonai shall reign through all generations; Zion, your God shall reign forever. Halelyah!

We declare Your greatness through all generations, hallow Your holiness to all eternity. Your praise will never leave our lips, for You are God and Sovereign, great and holy. *Praised are You Adonai, holy God.

*On Shabbat Shavuah.
Praised are You Adonai, holy Sovereign.

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117 SHAIKURT FOR SHABBAT

Moses rejoiced at the gift of his destiny when You declared him a faithful servant, adorning him with splendor as he stood in Your presence at Mount Sinai. Two tablets of stone did he bring down, inscribed with Shabbat observance. And thus is it written in Your Torah:
The people Israel shall observe Shabbat, to maintain it as an everlasting covenant through all generations. It is a sign between Me and the people Israel for all time, that in six days Adonai made the heavens and the earth, and on the seventh day, ceased from work and rested.
You have not granted this day, Adonai our God, to other peoples of the world, nor have You granted it, our Sovereign, as a heritage to idolaters. Nor do others share in it, for You have given Shabbat in love to Your people Israel, the descendants of Jacob whom You have chosen. May the people who reverence the seventh day find satisfaction and delight in Your generosity. You have chosen the seventh day and made it holy, declaring it most precious, a day recalling the work of creation.
Our God and God of our ancestors, find favor in our Shabbat rest. Infill us in the holiness of Your mitzvot and let Your Torah be our portion. Fill our lives with Your goodness, and gladden us with Your triumph. Cleanse our hearts so that we might serve You faithfully. Lovingly and willingly, Adonai our God, grant that we inherit Your holy Shabbat, so that the people Israel, who hallow Your name, will always find rest on this day. Praised are You Adonai, who hallow Shabbat.

117 SHAIKURT FOR SHABBAT

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When the Human recites from the congregation continue silently.

When the Human recites from the congregation continue silently.

When the Human recites from the congregation continue silently.
May we witness Your merciful return to Zion. Praised are You Adonai, who restore the Divine Presence to Zion.

"Shabbat for Shabbat"

We proclaim that You are Adonai our God and God of our ancestors throughout all time. You are the Rock of our lives, the Shield of our salvation in every generation. We thank You and praise You for Your merciful return to Zion. For Your kindness, Your goodness, Your mercy everlasting; You are compassionate, Your kindness never-ending. We have always placed our hope in You.

When the Leader notes: "Melam, the congregation continues:"

We proclaim that You are Adonai our God and God of our ancestors, God of all life, our Creator, the Creator of all. We praise You and thank You for granting us life and for sustaining us. May You continue to grant us life and to sustain us. Gather our dispersed to Your holy place, to fulfill Your mitzvot and to serve You whole-heartedly, doing Your will. For this shall we thank You. Praised be God to whom thanksgiving is due.

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SHAIKHAT FOR SHABAT

On Hanukkah

We thank You for the miraculous deliverance, for the homeword, and for the triumph of our ancestors from ancient days until our time. In the days of Mattathias son of Yehuda, the heroic Haman Asken. and in the days of his sons, a cruel power rose against Your people Israel, demanding that they abandon Your Torah and violate Your mitzvot. You, in great mercy, stood by Your people in time of trouble. You defended them, vindicated them, and avenged their blood. You delivered the strong into the hands of the weak, the many into the hands of the few, the corrupt into the hands of the pure, and the guilty into the hands of the innocent. You delivered the arrogant into the hands of those who were faithful to Your Torah. You have revealed Your glory and Your holiness to all the world, achieving great victories and miraculous deliverance for Your people Israel to this day. Then Your children came into Your shames, cleansed Your Temple, purified Your sanctuary, and kindled lights in Your sacred courts. They set aside those eight days as a season for giving thanks and chanting praise to You.

For all these blessings we shall ever praise and exalt You.

On Shabbat Shalom

Inscribes all the people of Your covenant for a good life.

May every living creature thank You and praise You faithfully, God of our deliverance and our help. Praised are You Adonai, the essence of goodness, worthy of acclaim.

Nader add:

Bless us, our God and God of our ancestors, with the threshold blessing written in the Torah by Moses, Your servant, pronounced by Aaron and by his descendants, Kohenim, Your holy people.

Cupellation:

May Adonai bless you and guard you.

May Adonai show you favor and be gracious to you.

May Adonai show you kindness and grant you peace.

May this be God's will.

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SHAIKHAT FOR SHABAT

On Hanukkah

We thank You for the miraculous deliverance, for the homeword, and for the triumph of our ancestors from ancient days until our time. In the days of Mattathias son of Yehuda, the heroic Haman Asken. and in the days of his sons, a cruel power rose against Your people Israel, demanding that they abandon Your Torah and violate Your mitzvot. You, in great mercy, stood by Your people in time of trouble. You defended them, vindicated them, and avenged their blood. You delivered the strong into the hands of the weak, the many into the hands of the few, the corrupt into the hands of the pure, and the guilty into the hands of the innocent. You delivered the arrogant into the hands of those who were faithful to Your Torah. You have revealed Your glory and Your holiness to all the world, achieving great victories and miraculous deliverance for Your people Israel to this day. Then Your children came into Your shames, cleansed Your Temple, purified Your sanctuary, and kindled lights in Your sacred courts. They set aside those eight days as a season for giving thanks and chanting praise to You.

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May Adonai show you kindness and grant you peace.

May this be God's will.
Siddur Sim Shalom for Shabbat and Festivals

Grant universal peace, with happiness and blessing, grace, love, and mercy for us and for all the people Israel. Bless us, our Creator, one and all, with Your light; for You have given us, by that light, the guide to a life of caring, filled with generosity and contentment, kindness and well-being — and peace. May it please You to bless Your people Israel in every season and at all times with Your gift of peace. *Praised are You Adonai, who blesses His people Israel with peace.*

On Shabbat Thunah:

May we and the entire House of Israel be remembered and recorded in the Book of life, blessing, contentment, and peace. Praised are You Adonai, Sources of peace.

The silent recitation of the Amidah concludes with a personal prayer.

My God, keep my tongue from evil, my lips from lies. Help me ignore those who would slander me. Let me be humble before all. Open my heart to Your Torah, that I may pursue Your миловед. Priturate the designs of those who plot evil against me; make nothing of their schemes. Act for the sake of Your compassion, Your power, Your holiness, and Your Torah. Answer my prayer for the deliverance of Your people. May the words of my mouth and the meditations of my heart be acceptable to You, my Rock and my Redeemer. May the One who brings peace to His universe bring peace to us and to all the people Israel. Amen.

An alternative concluding prayer

Grant me the privilege of the liberating joy of Shabbat, of truly tasting its delights. May I be undisturbed by sorrow during those holy Shabbat hours. Fill my heart with gladness, for to You, Adonai, I offer my entire being. Help me to expand the dimensions of all of Shabbat’s pleasures, to extend its span to the other days of the week. Show me the path of life, the fullness of Your presence, the glory of being close to You forever. May the words of my mouth and the meditations of my heart be acceptable to You, Adonai, my Rock and my Redeemer. May the One who brings peace to His universe bring peace to us and to all the people Israel. Amen.

Continuous with Kaddish Shalom, page 148

(Ruth 3:10-14, Hamakht, and Shabbat No’el Ha’nima’id, continue instead with Hallel, page 133.)

Siddur Sim Shalom for Shabbat and Festivals

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Grant universal peace, with happiness and blessing, grace, love, and mercy for us and for all the people Israel. Bless us, our Creator, one and all, with Your light; for You have given us, by that light, the guide to a life of caring, filled with generosity and contentment, kindness and well-being — and peace. May it please You to bless Your people Israel in every season and at all times with Your gift of peace. *Praised are You Adonai, who blesses His people Israel with peace.*

On Shabbat Thunah:

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Continuous with Kaddish Shalom, page 143

(Ruth 3:10-14, Hamakht, and Shabbat No’el Ha’nima’id, continue instead with Hallel, page 123.)

Siddur Sim Shalom for Shabbat and Festivals

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Continuous with Kaddish Shalom, page 143

(Ruth 3:10-14, Hamakht, and Shabbat No’el Ha’nima’id, continue instead with Hallel, page 123.)

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A MEDITATION ON THE AMIDAH FOR SHABBAT

Help me, O God, to pray
Our ancestors worshipped You, Abraham and Sarah, Rebecca and Isaac, Jacob, Rachel, and Leah, stood in awe before You. We, too, stand for You, infinite, awesome, transcendent God, source of all being, whose truth shines through our ancestors lives. We, their distant descendants, draw strength from their lives and from Your redeeming love. Be our help and our shield, as You were theirs. We praise You, God, Guardian of Abraham.

Your power sustains the universe. You breathe life into dead matter. With compassion You care for all who live. Your limitless love lets life triumph over death, heals the sick, uplifts the exhausted, frees the enslaved, keeps faith even with the dead. Who is like You, God of splendor and power incomparable? You govern both life and death. Your presence brings our souls to blossom. We praise You, God who wreath life from death.

Sacrificed are You, sacred Your mystery. Seekers of holiness worship You all their lives. We praise You, God, ultimate sacred mystery.

Blessed Moses, content with his gift, God’s loyal servant aglow with glory, standing at Sinai, embracing the law! In It, keeping Shabbat is commanded, as it is written in Your Torah.

Israel’s children must observe Shabbat, keeping it sacred, a timeless covenant age after age. Between God and the Jew an eternal symbol shall it remain. For in six phases God created heaven and earth — and on the seventh day came Shabbat, and soul.

Not to worldly empires, O God, not to worshippers of the base, not to the rulers did Your gift of Shabbat descend, but to Israel. Your people, in love, to Jacob’s seed whom You chose as Your own. Contentment and delight with Your blessings fill all who keep Shabbat holy, the seventh day, Your will and mystery and joy, sweetest of days, momenta of Creation.

A MEDITATION ON THE AMIDAH FOR SHABBAT

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Our ancestors worshipped You, Abraham and Sarah, Rebecca and Isaac, Jacob, Rachel, and Leah, stood in awe before You. We, too, stand for You, infinite, awesome, transcendent God, source of all being, whose truth shines through our ancestors lives. We, their distant descendants, draw strength from their lives and from Your redeeming love. Be our help and our shield, as You were theirs. We praise You, God, Guardian of Abraham.

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122 SHAIKHAT FOR SHABAT

O our God, our ancestors’ God, find pleasure in our Shabbat, concretize us with Your mitzvot, give us a share in Your truth. Save us with Your goodness, delight us with Your help. Make our hearts worthy to serve You truly. May we receive Your holy Shabbat with love and eagerness. May the people Israel, bearer of Your holy name, be blessed with tranquility. We praise You, O God whose Shabbat is sacred.

Would that Your people at prayer gained delight in You. Would that we were aflame with the passionate pithy of our ancestors’ worship. Would that You found our worship acceptable, and forever cherish Your people. If only our eyes could see Your glory permanently renewed in Jerusalem. We praise You, O God whose presence forever radiates from Zion.

You are our God today as You were our ancestors’ God throughout the ages; firm foundation of our lives, we are Yours in gratitude and love. Our lives are safe in Your hand; our souls entrusted to Your care. Our sense of wonder and our praises of Your miracles and kindnesses greet You daily at dawn, dusk, and noon. O Gentle One, Your caring is endless; O Compassionate One, Your love is eternal. You are forever our hope. Let all the living confront You with thankfulness, delight, and truth. Help us, O God; sustain us. We praise You, O God whose tranquility is goodness. To pray to You is joy.

O God, from whom all peace flows, grant serenity to Your Jewish people, with love and mercy, life and goodness for all. Shelter us with kindness, bless us with tranquility at all times and all seasons. We praise You, O God whose and thankfulness is peace.

May my tongue be innocent of malice and my lips free from lies. When confronted by enemies may my soul stay calm, truly humble to all. Open my heart with Your teachings, that I may be guided by You. May all who plan evil against me abandon their thoughts. Hear my words and help me, O God, because You are loving, because You reveal Your Torah. May You find delight in the words of my mouth and in the emotions of my heart, God, my strength and my salvation.

As You maintain harmony in the heavens, give peace to us and to the whole Jewish people. Amen.

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As You maintain harmony in the heavens, give peace to us and to the whole Jewish people. Amen.
**SHAHARIT AMIDAH FOR FESTIVALS**

Adonai, open my lips, so I may speak Your praise.

Praised are You Adonai, our God and God of our ancestors, God of Abraham, God of Isaac, and God of Jacob, great, mighty, awesome, exalted God who bestows livingkindness, Creator of all. You remember the pious deeds of our ancestors and will send a redeemer to their children’s children because of Your living nature. You are the Sovereign who helps and saves and shields. Praised are You Adonai, Shield of Abraham.

Your might, Adonai, is boundless. You give life to the dead; great is Your saving power.

*On Simhat Torah and the first day of Pesach:

You cause the wind to blow and the rain to fall.

Your love sustains the living. Your great mercies give life to the dead. You support the falling, heal the ailing, free the fettered. You keep Your faith with those who sleep in dust. Whose power can compare with Yours? You are Master of life and death and deliverance. Rahamim are You in giving life to the dead. Praised are You Adonai, Master of life and death.

When the Amidah is chanted aloud, continue on page 124.

Holy are You and holy is Your name. Holy are those who praise You each day. Praised are You Adonai, holy God.

Silent recitation continues on page 125.
Adonai, open my lips, so I may speak Your praise.

Praised are You Adonai, our God and God of our ancestors, God of Abraham, Isaac, and Jacob, Sarah, Rebecca, Rachel, and Leah, great, mighty, awesome, exalted God who bestows lovingkindness, Creator of all. You remember the pious deeds of our ancestors and will send a redeemer to their children's children because of Your loving nature. You are the Sovereign who helps and guards, saves and shields. Praised are You Adonai, Shield of Abraham and Guardian of Sarah.

Your might, Adonai, is boundless. You give life to the dead; great is Your saving power.

*On Simha' Torah and the first day of Pasch

You cause the wind to blow and the rain to fall.

Your love sustains the living. Your great mercies give life to the dead. You support the falling, heal the ailing, free the fettered. You keep Your faith with those who sleep in dust. Whose power can compare with Yours? You are Master of life and death and deliverance. Faithful are You in giving life to the dead. Praised are You Adonai, Master of life and death.

When the Amidah is chanted aloud, continue on next page.

Holy are You and holy is Your name. Holy are those who praise You each day. Praised are You Adonai, holy God.

Silent recitation continues on page 125.

*Refer to section 125 for Passah and Shabbat Amidah, same add. You cause the winds to fall.

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When the revere is chanted by the Human, revere is added.

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 מזבח הביב רב קרב

 רבי לוי הגדולら

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KEDUSHAH

When the Reader chants the Amidah, Kedushah is added.

We proclaim Your holiness on earth as it is proclaimed in heaven above. We sing the words of heavenly voices as recorded in Your prophet's vision:

Kadosh kadosh kadosh Adonai, mi'lo k'had ma'avod kedushat.
Holy, holy, holy Adonai T'vao-ot:
the grandef of the world is God's glory.

In thundering chorus, majestic voices resound, lifted toward singing exalted and responding:
Barukh k'vod Adonai m-mikomo.
Praised is Adonai's glory throughout the universe.

Throughout Your universe reveal Yourself, our Sovereign, and reign over us, for we await You. When will You reign in Zion? Let it be soon, in our time and throughout all time. May Your glory and holiness be apparent to all in Jerusalem, Your city, from generation to generation, eternally. May we see Your sovereignty, described in David's psalms, which sing of Your splendor:

Yomtov Adonai 'lam, lishiyteh T'yon 'la-dor, Halleluyah.
Adonai shall reign through all generations:
Zion, your God shall reign forever. Halleluyah!

We declare Your greatness through all generations, hallow Your holiness to all eternity. Your praise will never leave our lips, for You are God and Sovereign, great and holy. Praised are You Adonai, holy God.

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SHIURIM FOR FESTIVALS

You have chosen us from among all nations for Your service by loving and cherishing us as bearers of Your Torah. You have loved and favored us, and distinguished us by instilling in us the holiness of Your mitzvah and drawing us near to Your service, our Sovereign, so that we became known by Your great and holy name.

Lovingly, Adonai our God, have You given us (Shabbat for rent) Festivals for joy and holidays for happiness, among them this (Shabbat and this)

Pastoral of Sukkot, season of our rejoicing.
Pastoral of Shvillei Moshe, season of our rejoicing.
Pastoral of Meron, season of our liberation.
Pastoral of Shavuot, season of the giving of our Torah,

a day of sacred assembly, recalling the Exodus from Egypt.

Our God and God of our ancestors, show us Your care and concern. Remember our ancestors, recall Your anointed, descended from David Your servant, Protect Jerusalem, Your holy city, and exalt all Your people, Israel, with life and well-being, contentment and peace on this

Pastoral of Sukkot.
Pastoral of Shvillei Moshe.
Pastoral of Meron.
Pastoral of Shavuot.

Grant us life and blessing, and remember us for good. Recall Your promise of mercy and redemption. Be merciful to us and save us, for we place our hope in You, living and merciful God.

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What the Human reacts with the congregation
continuous silence.

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continuous silence.
Adonai our God, bestow upon us the blessing of Your Festivals, for life and peace, for joy and gladness, as You have promised. Our God and God of our ancestors, (that is in our heart, for our souls that are in Your charge, for Your miracles that are in Your Book, and for Your wondrous gifts that accompany us, evening, morning, and noon. You are good, Your mercy everlasting; You are compassionate, Your kindness never-ending. We have always placed our hope in You.

Accept the prayer of Your people Israel as lovingly as it is offered. Restore worship to Your sanctuary, and may the worship of Your people Israel always be acceptable to You. May we witness Your merciful return to Zion. Praised are You Adonai, who restore the Divine Presence to Zion.

MOTIM
We proclaim that You are Adonai our God and God of our ancestors throughout all time. You are the Rock of our lives, the Shield of our salvation in every generation. We thank You and praise You for our lives that are in Your hand, for our souls that are in Your charge, for Your miracles that are in Your Book, and for Your wondrous gifts that accompany us, evening, morning, and noon. You are good, Your mercy everlasting; You are compassionate, Your kindness never-ending. We have always placed our hope in You.

When theReader notes
Misham, the congregation continue silently:
We proclaim that You are Adonai our God and God of our ancestors. God of all life, our Creator, the Father of all. We pray for You for our lives that are in Your hand, for our souls that are in Your charge, for Your miracles that are in Your Book, and for Your wondrous gifts that accompany us, evening, morning, and noon. You are good, Your mercy everlasting; You are compassionate, Your kindness never-ending. We have always placed our hope in You.

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127 SHAIKURIT FOR FESTIVALS
For all these blessings we shall ever praise and exalt You.

May every living creature thank You and praise You faithfully, God of our deliverance and our help. Praised are You Adonai, the essence of goodness, worthy of acclaim.

Reader adds:
Kee ro, our God and God of our ancestors, with the threefold blessing written in the Torah by Moses. Your servant, pronounced by Aaron and by his descendants, Kohanim, Your holy people.

May Adonai bless you and guard you.
May Adonai show you favor
and be gracious to you.
May Adonai show you kindness
and grant you peace.

May this be God’s will.

Congregation:
KEI Y’HI R’EM ham.
KEI Y’HI R’EM ham.
KEI Y’HI R’EM ham.
KEI Y’HI R’EM ham.

Grant universal peace, with happiness and blessing, grace, love, and mercy for us and for all the people Israel. Bless us, our Creator, one and all, with Your light; for You have given us, by that light, the guide to a life of caring, filled with generosity and contentment, kindness and well-being — and peace. May it please You to bless Your people Israel in every season and at all times with Your gift of peace. Praised are You Adonai, who blesses His people Israel with peace.

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128 SHIARIT FOR FESTIVALS
The silent recitation of the Amidah concludes with a personal prayer.
My God, keep my tongue from evil, my lips from lies. Help me ignore those who would slander me. Let me be humble before all. Open my heart to Your Torah, that I may pursue Your mitzvot. Frustrate the designs of those who plot evil against me; make nothing of their schemes. Act for the sake of Your compassion, Your power, Your holiness, and Your Torah. Answer my prayer for the deliverance of Your people. May the words of my mouth and the meditations of my heart be acceptable to You, my Rock and my Redeemer. May the One who brings peace to His universe bring peace to us and to all the people Israel. Amen.

An alternative concluding prayer
Sovereign, Master of joy in whose presence despair takes flight, grant me the capacity to welcome and extend the holiness of this Festival with happiness and delight. Let all who seek You be jubilant, rejoicing in Your presence. Teach me to transcend sorrow with abiding contentment, for estrangement from You grows out of despair. Revere in me the joy of Your deliverance; may a willing spirit strengthen me. May the words of my mouth and the meditations of my heart be acceptable to You, my Rock and my Redeemer. May the One who ordains universal peace bring peace to us and to all the people Israel. Amen.

Hallel begins on page 133.
An introduction to Hallel is on page 132.
When Sukkot falls on a weekday, we continue with N'ilah later, page 132.

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We praise You, God, Guardian of Abraham.
Your power sustains the universe. You breathe life into dead matter. With compassion You care for all who live. Your limitless love lets life triumph over death. Heals the sick, upholds the exhausted, draws the enlaced, keeps faith even with the dead. Who is like You, God of splendor and power incomparable? You govern both life and death. Your presence brings our souls to blossom. We praise You, God who wrests life from death.

Sacred are You, sacred Your mystery. Seekers of holiness worship You all their lives. We praise You, God, ultimate sacred mystery.
Out of all humanity You choose us, You loved us, You found pleasure in us. Out of all people, through Your love, You uplifted us. You consecrated us. You drew us near to serve You, and shared with us Your great and holy names. Lovingly, Adonai Ehadim, You gave us (Shabbat for rest). Portray for joy, tears and holy days for delight.

this Festival of Sukkot, season of our rejoicing,
this Festival of Sh’mimi Attested, season of our rejoicing,
this Feast of Matzah, season of our liberation,
this Feast of Shavuot, season of Matan Torah,
a sacred gathering, moments of our Roshuds from Egypt.
Our God, our ancestors’ God, let an awareness of us and our destiny, of our ancestors and of our messianic dreams, of the holy city of Jerusalem, and of Your people, the family that is literal, rise and ascend, over and above You in Your presence. May there be survival and sweetness, grace and tenderness, compassion and life peace.

A MEDITATION ON THE AMIDAH FOR FESTIVALS

Help me, O God, to pray.
Our ancestors worshiped You, Abraham and Sarah, Rebekah and Isaac, Jacob, Rachel, and Leah, stood in awe before You. We, too, reach for You, infinite, awesome, transcendent God, sources of all being whose truth shines through our ancestors’ lives. We, their distant descendants, draw strength from their lives and from Your redemptive love. Be our help and our shield, as You were theirs.
We praise You, God, Guardian of Abraham.
Your power sustains the universe. You breathe life into dead matter. With compassion You care for all who live. Your limitless love lets life triumph over death. Heals the sick, upholds the exhausted, draws the enlaced, keeps faith even with the dead. Who is like You, God of splendor and power incomparable? You govern both life and death. Your presence brings our souls to blossom. We praise You, God who wrests life from death.

Sacred are You, sacred Your mystery. Seekers of holiness worship You all their lives. We praise You, God, ultimate sacred mystery.
Out of all humanity You choose us, You loved us, You found pleasure in us. Out of all people, through Your love, You uplifted us. You consecrated us. You drew us near to serve You, and shared with us Your great and holy names. Lovingly, Adonai Ehadim, You gave us (Shabbat for rest). Portray for joy, tears and holy days for delight.

this Festival of Sukkot, season of our rejoicing,
this Festival of Sh’mimi Attested, season of our rejoicing,
this Feast of Matzah, season of our liberation,
this Feast of Shavuot, season of Matan Torah,
a sacred gathering, moments of our Roshuds from Egypt.
Our God, our ancestors’ God, let an awareness of us and our destiny, of our ancestors and of our messianic dreams, of the holy city of Jerusalem, and of Your people, the family that is literal, rise and ascend, over and above You in Your presence. May there be survival and sweetness, grace and tenderness, compassion and life peace.
SHIURIM FOR FESTIVALS

on this festive day. Remember us generically, find us worthy of Your blessing. Help us to choose life. Through Your word of comfort and mercy show us grace, solace, and pity, and help us. O our God, our Guardian, tender and gentle; our eye look toward You always.

Show us upon us, Adonai Elijahu, the gift of Your Prayers for life and peace for You have at Your grace, power to bless us. Conserve us through Your Law, give us a share of Your truth, fulfill us with Your goodness, cheer our hearts with joy. Help us. Make our hearts worthy to serve You truly. May Your holy Father, Your God be our glad and glorious treasure. Let Jews who worship You find joy today. We praise You, O God, whose holiness illuminates Israel and the saved nation.

Would that Your people at prayer gained delight in You. Would that we were affluent with the passionate piet of our ancestors’ worship. Would that You found our worship acceptable and forever blessed Your people. If only our eyes could see Your glory potentially renewed in Jerusalem. We praise You, God whose presence forever resides from Zion.

You are our God today as You were our ancestors’ God throughout the ages; firm foundation of our lives, we are Yours in gratitude and love. Our lives are safe in Your hand, our souls entrusted to Your care. Our eyes of wonder and our praise of Your miracles and kindnesses great. You daily at dawn, dusk, and noon. O Gentle One, Your caring is endless. O Compassionate One, Your love is eternal. You are forever our hope. Let all the living confront You with thankfulness, delight, and truth. Help us, O God, sustain us. We praise You, God whose holiness illuminates in goodness. To pray to You is joy. O God, from whom all peace flows, grant reverence to Your Jewish people, with love and mercy for all. Shelter us with kindness, bless us with tranquility at all times and all seasons. We praise You, God whose blessing is peace.

May my tongue be innocent of malice and my lips free from lies. When confronted by enemies may my soul stay calm, truly humble to all. Open my heart with Your teachings, that I may be guided by You. May all who plan evil against me abandon their schemes. Hear my words and help me, God, because You are living, because You reveal Thy Torah. May You find delight in the words of my mouth and in the emotions of my heart. God, my strength and my salvation. As You fill my heart in the heavens, give peace to us and to the whole Jewish people. Aman.

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TAKING THE LULAV

For Sukkot when it falls on a weekday

...you shall take the fruit of goodly tree, branches of palm tree, bough of leafy tree and willow of the brook, and you shall rejoice before Adonai your God seven days” (Tevatla). The four varieties specified in this verse are known, in order as etrog (citron), lulav (palm), hadas (myrtle), and aravah (willow). These last two are bound together with the lulav, which you hold with the etrog facing you — with these ba’alei kriyot to the right and two amrot to the left. Those three vaneitei bound together are referred to as lulav, the palm being the tallit and most prominent of the three. Stand holding the lulav in the right hand, the etrog in the left, with your hands close together. When DX‘CfN the k’riyot, hold the etrog with the pitam (tip) facing down.

Baruch at Adonai, Eshetenu melakeh ha-’aram, avenKid Artzenu itziratenu al Shabbat.

Praised are You Adonai our God, who rules the universe, installing in us the holiness of mitzvot by commanding us to take the lulav.

Each year the following is recited upon taking the lulav for the first time.

Baruch at Adonai, Eshetenu melakeh ha-’aram, avenKid Artzenu itziratenu al Shabbat.

Praised are You Adonai our God, who rules the universe, granting us life, sustaining us, and enabling us to reach this day.

After the k’riyot, turn the etrog over, and hold it as the pitam faces up. Shake the lulav three times in each direction: to the front, to the right, both hand (over your right shoulder), to the left, then upward, then down.

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HALLEL

Hallel is recited on Sukkot (including Hol Ha-Mo’ed, the intermediate days), Shmini Atzeret, Simchat Torah, Pesah, Shavuot, Rosh Hashanah, Hanukkah, and Yom Ha-Atamot (Israel Independence Day), and also, in some congregations, on Yom Yerushalayim.

On Sukkot, the lulav and etrog are held as Hallel is recited (except on Shabbat). During the chanting of “Hodu” (page 138), and “Amen” and “Hodu” (page 137), they are waved (forward, right, back, left, up, and down)—first by the HaGan, then by the congregation.

On Rosh Hashanah and the last six days of Pesah, the opening sections of Psalms 115 and 116 are omitted. This is known as Ha’al Ha’el (Passion Hallel). When Shabbat Hanukkah coincides with Rosh Hashanah, the full Hallel is recited.

It is likely that Psalms 113 to 119 have always formed a special unit, and were recited together on the Festivals in the ancient Temple in Jerusalem, even in biblical times.

The Hallel Psalms recall for us the celebration of Festivals in the Temple. Through them we express our gratitude and joy for divine providence. God’s concern for us is reflected in our past redemption and deliverance, inspiring us to express our faith in the future.

Neffel begins on page 133.

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Neffel begins on page 133.
Hallel

Reader, then Congregation:
Praised are You, Adonai our God, who rules the universe, instilling in us the holiness of mitzvot by commanding us to recite Hallel.

PSALM 114
Halleluiah! Praise Adonai. Sing praises, you servants of Adonai. Let Adonai be praised now and forever.
From east to west, praised is Adonai. God is exalted above all nations.
Who is like Adonai our God, enthroned on high, concerned with all below on earth and in the heavens?
God lifts the poor out of the dust, raises the needy from the rubbish heap, and seat them with the powerful, with the powerful of His people.
God wails a barren woman in her home, a mother happy with children. Halleluiah!

When Israel left the land of Egypt, when the House of Jacob left alien people, Judah became God’s holy one; Israel, God’s domain.
The sea felt at the sight; the Jordan retreated. Mountains leaped like rams; and hills, like lambs.
O sea, why did you flee? Jordan, why did you retreat? Mountains, why leap like rams; and hills, like lambs?
Even the earth trembled at Adonai’s presence, at the presence of Jacob’s God who turns rock into pools of water, first, into fountains.

PSALM 115
Halleluiah! Praise Adonai. Sing praises, you servants of Adonai. Let Adonai be praised now and forever.
From east to west, praised is Adonai. God is exalted above all nations.
Who is like Adonai our God, enthroned on high, concerned with all below on earth and in the heavens?
God lifts the poor out of the dust, raises the needy from the rubbish heap, and seat them with the powerful, with the powerful of His people.
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PSALM 116
Halleluiah! Praise Adonai. Sing praises, you servants of Adonai. Let Adonai be praised now and forever.
From east to west, praised is Adonai. God is exalted above all nations.
Who is like Adonai our God, enthroned on high, concerned with all below on earth and in the heavens?
God lifts the poor out of the dust, raises the needy from the rubbish heap, and seat them with the powerful, with the powerful of His people.
God wails a barren woman in her home, a mother happy with children. Halleluiah!

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Even the earth trembled at Adonai’s presence, at the presence of Jacob’s God who turns rock into pools of water, first, into fountains.
The following passage is omitted at Rush Hodesh and the last six days of Pesah.

PSALM 114:1-11
Not for us, Adonai, not for us, but for Yourself
win praise through Your love and faithfulness.
Why should the nations say: "Where is their God?"
Our God is in heaven, doing whatever He wills.
Their idols are silver and gold, made by human hands.
They have a mouth and cannot speak, eyes and cannot see.
They have ears and cannot hear, a nose and cannot smell.
They have hands and cannot feel, feet and cannot walk.
They cannot make a sound in their throat.
Their makers, all who trust in them, shall be shamed like them.
Let the House of Israel trust in Adonai;
God is their help and their shield.
Let those who revere God trust in Adonai;
God is their help and their shield.

PSALM 114:1-11
Adonai remembers us with blessing;
God will bless the House of Israel.
God will bless the House of Aaron,
and all those who revere Adonai, young and old alike.
May Adonai increase your blessings,
yours and your children’s.
May you be blessed by Adonai,
Maker of heaven and earth.
The heavens belong to Adonai;
the earth God has entrusted to mortals.
The dead cannot praise Adonai;
not can those who go down into silence.
But we shall praise Adonai now and forever.
Halleluyah!

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The following passage is omitted at K'nesset and the last six days of Tishri.

PSALM 118:1-18
I love You, Adonai, and God, and God saved me.
Be at ease once again, my soul, for Adonai has dealt kindly with you.
I kept my faith even when greatly afflicted, even when, in anguish, I cried out: Must not be trusted!

How can I repay Adonai for all His gifts to me?
I will raise the cup of deliverance, and invoke Adonai by name.
I will honor my vows to Adonai in the presence of all His people.
Grievous in Adonai's sight is the death of the faithful.
I am Your servant, born of Your maidservant; You have released me from bondage.
To You will I bring an offering, and invoke Adonai by name.
I will honor my vows to Adonai in the presence of all His people, in the courts of the House of Adonai, in the midst of Jerusalem. Halleluyah!

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Praise Adonai, all nations; laud God, all peoples. God's love has overwhelmed us; God's faithfulness endures forever. Halleluyah!

In distress I called to Adonai who answered by setting me free. Adonai is with me, I shall not fear: what can mortals do to me?

With Adonai at my side, best help of all, I will yet see the fall of my foes.

Better to depend on Adonai than to trust in mortals.

Though all nations surrounded me, in Adonai's name I overcame them.

Though they surrounded and encircled me, in Adonai's name I overcame them.

Though they encircled me like bees, like burning snares they were smothered.

In Adonai's name I overcame them. Hard pressed was I and tottering, but Adonai stood by me.

Adonai is my strength, my might, my deliverance.

The beams of the righteous echo with songs of deliverance:

"The might of Adonai is triumphant; the might of Adonai is triumphant."

I shall not die, but live to recount the deeds of Adonai.

Adonai severely chastened me, but did not condemn me to death.

Open for me the gates of triumph, that I may enter to praise Adonai.

This is the gateway of Adonai. The righteous shall enter therein.
I praise You for having answered me; You have become my deliverance.
The stone rejected by the builders has become the cornerstone.
This is the doing of Adonai; it is marvelous in our sight.
This is the day Adonai has made; let us exult and rejoice in it.

The Reader reads each of the next two lines, which is then repeated by the congregation.
Deliver us, Adonai, we implore You.
Prosper us, Adonai, we implore You.

Ana Adonai hosh'annah. Ana Adonai hatzalahannah.
Blessed are all who come in the name of Adonai; we bless you from the House of Adonai.
Adonai is God who has given us light; welcome the festive procession with myrtle as it proceeds to the corners of the altar.
You are my God, and I praise You;
You are my God, and I exalt You.
Archim Adonai, for God is good;
God’s love endures forever.

May all creation praise You, Adonai our God. May the pious, the righteous who do Your will, and all Your people, the House of Israel, join in exalting You with joyous song.
May they praise, revere, adore, exalt, exalt and sanctify Your glory, our Sovereign. To You it is good to chant praise;
In Your glory it isfitting to sing. You are God, from age to age, eternally. Praised are You Adonai, Sovereign acclaimed with songs of praise.

On Sukkot, Congregations that include Nashanit here continue on page 96.

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Some congregations chant a Hebrew Amen at page 185.

On the first day of Shemini Atzeret and Simchat Torah, page 213.

On the first day of Rosh Ha-Shanah, page 214.

On the first day of Rosh Ha-Shanah, page 215.

On the first day of Rosh Ha-Shanah, page 215.

On the first day of Rosh Ha-Shanah, page 215.

On the first day of Rosh Ha-Shanah, page 215.
KADdISH SHALEM

Reader:
May God’s name be exalted and hallowed throughout the world that He created, as is God’s wish. May God’s sovereignty soon be accepted, during our life and the life of all Israel. And let us say: Amen.

Congregation and Reader:
Yше́ м’не́ ра́ ба́ ишь́ а́ лем у́ алам а́ ла́ ма́ я.
May God’s great name be praised throughout all time.

Reader:
Glorified and celebrated, lauded and worshiped, exalted and honored, estolled and acclaimed may the Holy One be, praised beyond all song and psalm, beyond all tributes that mortals can utter. And let us say: Amen.

May the prayers and pleas of all the people Israel be accepted by our Guardian in heaven. And let us say: Amen.

Let there be abundant peace from heaven, with life’s goodness for us and for all Israel. And let us say: Amen.

May the One who brings peace to His universe bring peace to us and to all Israel. And let us say: Amen.

Same congregations chant Atim Zimmi, page 135.
On Simhat Torah, continue on page 213.

On the first day of Shavuot, Sukkot, page 212-213, is noted immediately before the reading from the Torah.

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On Simhat Torah, continue on page 213.

On the first day of Shavuot, Sukkot, page 212-213, is noted immediately before the reading from the Torah.
TORAH SERVICE

Ein kamechva va-shalmon Adonai, ve'ymin Kima'asheka.
Malchutika malekh kol olamim,
ummeshatika bi'khol dor va-dor.
Adonai melakh Adonai melakh,
Adonai yimolok l'dam va-ed.
Adonai oz'am y'eitan, Adonai y'varekh et amo va-adato.
Av ha-shalom ha-shalom va-shalom et Tylon,
tovshom homot V'Shalom.
Ki V'ila y'vad bataluho, Melekh el ram vinha, Adon olamim.

None compare to You, Adonai, and nothing compares to Your creation. Your sovereignty is everlasting: Your dominion endures throughout all generations.

Adonai reigns. Adonai has reigned. Adonai shall reign throughout all time. May Adonai grant His people strength, may Adonai bless His people with peace.

Source of compassion, favor Zion with Your goodness; build the walls of Jerusalem. For in You alone do we put our trust.

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Source of compassion, favor Zion with Your goodness; build the walls of Jerusalem. For in You alone do we put our trust.

Praised is God who gave the Torah to Israel in holiness.

On Shabbat:

2018AB, Pashach V'shadim

Role of the cucumbers, praised be Your name and Your sovereignty. May Your favor abide with Your people Israel, and may Your redeeming power be revealed to them in Your sanctuary. Bless us with Your light, and with compassion accept our prayer.

May it be Your will to grant us long life and well-being, to count me among the righteous, and to guard me, my family, and all Your people Israel with compassion. You nourish and sustain all life. You rule over all, ever king, for dominion is Yours.

Praised is God who gave the Torah to Israel in holiness.

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Praised is God who gave the Torah to Israel in holiness.
I am the servant of the Holy One, whom I revere and whose Torah I revere at all times. Not on mortals do I rely, nor upon angels do I depend, but on the God of the universe, the God of truth, whose Torah is truth, whose prophets are truth, and who abounds in deeds of goodness and truth. In God do I put my trust, unto God's holy, precious being do I utter praise. Open my heart to Your Torah. Answer my prayers and the prayers of all Your people, Israel, for goodness, for life, and for peace. Amen. BeArial
calligraphy, v'Shlishim kadosh yadichu v'anee imru ha-bayit. Yhei

Priestly mediation

Pray for the welfare of your heart, Adonai; grant me (and my wife/husband/children/parents) and my entire family the privilege of doing Your will wholeheartedly. Help us to overcome the evil impulsion, and let Your Torah be our portion. Make us worthy of earning Your presence. Touch our lives with the spirit of wisdom and insight, of resolution and strength, of knowing and revering You. May it be in Your will. Adonai our God and God of

May the words of my mouth and the meditations of my heart be acceptable to You, Adonai, my Rock and my Redeemer.

I offer my prayer to You, Adonai, at this time of grace.

In Your abundant mercy answer me with Your saving truth.

Siddur Sim Shalom for Shabbat and Festivals

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I am the servant of the Holy One, whom I revere and whose Torah I revere at all times. Not on mortals do I rely, nor upon angels do I depend, but on the God of the universe, the God of truth, whose Torah is truth, whose prophets are truth, and who abounds in deeds of goodness and truth. In God do I put my trust, unto God's holy, precious being do I utter praise. Open my heart to Your Torah. Answer my prayers and the prayers of all Your people, Israel, for goodness, for life, and for peace. Amen. BeArial
calligraphy, v'Shlishim kadosh yadichu v'anee imru ha-bayit. Yhei

Priestly mediation

Pray for the welfare of your heart, Adonai; grant me (and my wife/husband/children/parents) and my entire family the privilege of doing Your will wholeheartedly. Help us to overcome the evil impulsion, and let Your Torah be our portion. Make us worthy of earning Your presence. Touch our lives with the spirit of wisdom and insight, of resolution and strength, of knowing and revering You. May it be in Your will. Adonai our God and God of

May the words of my mouth and the meditations of my heart be acceptable to You, Adonai, my Rock and my Redeemer.

I offer my prayer to You, Adonai, at this time of grace.

In Your abundant mercy answer me with Your saving truth.

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In Your abundant mercy answer me with Your saving truth.
The Shofar Torah is taken from the Ark

Reader: Then congregation: Shema Yisrael Adonai Echenu Adoneinu shma, Hear, O Israel: Adonai is our God, it is alone.

Ehad Echenu, gadal Adoneinu, kadash shlome. Unique is our God, supreme our Rule, holy in spirit.

On Nashana Rabbah and Simhat Torah

Shad Echenu, gadal Adoneinu, kadash vosha shma. Unique is our God, supreme our Rule, holy and awesome in spirit.

Reader: Acclaim Adoneinu with me; let us exalt God together.

Reader and congregation:
L'cha Adonai Hag'dil Yisrael V'shama.
V'hana'tzart V'raham, ki khot beshemayim u'revetz.
L'cha Adonai Ha-m'amalchat khu v'hita'melah /Yehi'/'
Rom'nu Adonai Echenu.
V'hosh-Taynu la-hadom ragar, kadash hu.
Rom'nu Adonai Echenu V'hosh-Taynu ha-kodesh, ki kadash Adonai Echenu.

Yours, Adoneinu, is the greatness, the power, and the splendor. Yours is the triumph and the majesty, for all in heaven and on earth is Yours. Yours, Adoneinu, is supreme sovereignty. Echenu Adonai, worship God, who is holy. Echenu Adonai our God, and bow toward God's holy mountain. Adoneinu our God is holy.

May the Merciful One show mercy to the people. He has always sustained, remembering His covenant with our ancestors. May God deliver us from evil times, restrain the impulsion within us to do evil, and grace our lives with enduring deliverance. May God answer our petition with an abundant measure of kindness and compassion.

Torah Reader (or Gabbai):
May God help, save, and shield all who trust in Him. And let us say Amen. Let us all declare the greatness of God and give honor to the Torah. Let the first to be honored come forward! Praise is God who gave the Torah to Israel in holiness.

Congregation and Torah Reader:
V'dom he-d'vrim badonai Echenu ha-yamim ha-yamim hayam. You who remain steadfast to Adonai your God have been sustained to this day.

Siddur Sim Shalom for Shabbat and Festivals

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Kash parnash mevinos an alshah nitsot heh birkhah.

Before the Reading
Bar’Khu v’Adonah ha’morah.

Congregation responds:
Bar’Khu Adonah ha’morah v’Adonah ha’morah.

Congregation repeats above responses, then continues:
Bar’Khu Adonah, Eishemo melkhe ha-alam, after batar bani melkhe ha-alam, v’ham lanu et tetera.
Bar’Khu Adonah, noten ha-Torah.

After the Reading
Bar’Khu Adonah, Eishemo melkhe ha-alam, after batar bani melkhe ha-alam, v’ham lanu et tetera.
Bar’Khu Adonah, noten ha-Torah.

Praised Adonah, the Exalted One.

Praised be Adonah, the Exalted One, throughout all time.
Praised are You Adonah our God, who rules the universe, choosing us from among all peoples by giving us the Torah.
Praised are You Adonah, who gives the Torah.

BIRKAT HA-GOMEL

Praised are You Adonah our God, who rules the universe, showering goodness to us beyond our merits, for bestowing favors upon us.

Congregation responds:
May God who has been gracious to you continue to favor you with all that is good.

In many congregations, one of the following birkhah is recited by parents of a Bar’Khu Minah:
Bar’Khu Adonah, Eishemo melkhe ha-alam,
1. She-ha-behu-ynev, v’yel-men u’l-ma’al ha-tawah.
Praised are You Adonah our God, who rules the universe, granting us life, sustaining us, and enabling us to reach this day.
2. (she-par-taham/she-par-taham) me-onoko shel zehem-onah shel zo.
Praised to the One who has brought us to this time when our child assumes the obligation of mitzvot.

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The following two paragrapes are noted only in now.

A prayer for the congregation

The following two paragraphes are noted only in now.

A prayer for the country

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The following passages are noted only on Shabbat.

A prayer for the congregation

May the blessings of heaven—kindness and compassion, long life, ample sustenance, wellbeing, and healthy children—be granted to all members of this congregation. May the Sovereign of the universe bless you, adding to your days and your years. May you be spared all diseases and distress. May our Protector in heaven be your help at all times. And let us say: Amen.

A prayer for those who serve the community

May God who blessed our ancestors, Abraham, Isaac, and Jacob, Sarah, Rebekah, Rachel, and Leah, bless this entire congregation, together with all holy congregations. Them, their sons and daughters, their families, and all that is theirs; along with those who unite to establish synagogues for prayer, and those who enter them to pray, and those who give funds for heat and light, and wine for Kiddush and Havdalah, bread to the worshiper and charity to the poor, and all who devotely involve themselves with the needs of this community and the Land of Israel. May the Holy One reward them, removes sickness from them, heal them, and forgive their sins. May God bless them by making all their worthy endeavors prosper, as well as those of the entire people Israel. And let us say: Amen.

A prayer for our country

Our God and God of our ancestors: We ask Your blessings for our country—for its government, for its leaders and advisors, and for all who exercises just and righteous authority. Teach them insights from Your Torah, that they may administer all affairs of state fairly that peace and security happiness and prosperity, justice and freedom may forever abide in our midst.

Creator of all flesh, bless all the inhabitants of our country with Your spirit, and the fairest of all races create a common bond in true harmony, to banish hatred and bigotry, and to safeguard the ideals and few institutions that are the pride and glory of our country.

May this land, under Your providence, be an influence for good throughout the world, uniting all people in peace and freedom—helping to fulfill the children of Your people. “Nation shall not lift up sword against nation, neither shall they experience war any more.” And let us say: Amen.

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A prayer for peace

A prayer for the State of Israel

A prayer for peace

A personal meditation

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A prayer for the State of Israel

Avinu She-bah-ayam, Rock and Redeemer of the people Israel: Bless the State of Israel, with its promise of redemption. Shield it with Your love, spread over it the shadow of Your peace. Guide its leaders and advisers with Your light and Your truth. Help them with Your grace, protect them from the hands of those who would destroy our Holy Land. Deliver them; crown their efforts with triumph.

And let us say: Amen.

A prayer for peace

May we see the day when war and bloodshed cease, when a great peace will embrace the whole world.
Then nation will not threaten nation, and mankind will not again know war.
For all who live on earth shall realize we have come into being to have or to destroy.
We have come into being to praise, to labor, and to love.

Compassionate God, bless the leaders of all nations with the power of compassion.

Pulil the promises contained in Scripture:
I will bring peace to the land,
and you shall lie down and no one shall terrify you.

I will rid the land of vicious hearts and it shall not be ravaged by war.
Let love and justice flow like a mighty stream.
Let peace fill the earth as the waters fill the sea.
And let us say: Amen.

A personal meditation

Avinu Malleku, bless my family with peace. Teach us to appreciate the treasures of our love. Help us to find contentment in one another; save us from dissention and jealousy; shield us from partisans and rivalry. May evil whisper not divide us; may pride in one another unite us. Help us to remove our love for one another continually.
In the light of your Torah grant us, the people Israel and all Your children everywhere, health and fulfillment, harmony, peace, and joy. Amen.

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ANNOUNCING THE NEW MONTH

Noted on the Shabbat before Rash Hakshah
It is customary to stand during this prayer.

May it be Your will,
Adonai our God and God of our ancestors,
to reawaken us in joy and blessing in the month ahead.
Grant us a long life,
a peaceful life with goodness and blessing,
sustenance and physical vitality;
a life of reverence and piety,
a life free from shame and reproach,
a life of abundance and honor,
a reverent life guided by the love of Torah;
a life in which our worthy aspirations will be fulfilled. Amen.

The Reader holds the Sofer Torah while continuing.
May God who wrought miracles for our ancestors, redeeming them from slavery to freedom, redeem us soon and gather us dispersed from the four corners of the earth in the fellowship of the entire people Israel. And let us say: Amen.

The new month of ______ will begin on ______.
May it hold blessing for us and for all the people Israel.

The congregation repeats these two lines, then continues.
May the Holy One bless this new month for us and for all His people, the House of Israel, with life and peace, joy and gladness, deliverance and consolation.
And let us say: Amen.

This passage is then repeated by the Reader.

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A memorial prayer for our martyrs

Custums vary as to when this memorial prayer is noticed. Some congregations include it during any period when Yom Kippur is noticed on weekdays (for a list of these dates, see page 270, while others notice it only on the Shabbat before.

Rabbi Hillel Stran, Tisha Be-Av, or Yom Ha-Shoah.

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TOKAH SERVICE

A memorial prayer for our martyrs

This paper was introduced into the Ashkenazic liturgy in the tenth century, after numerous Jewish communities in Germany were destroyed by the crusaders. It honors the memory of those who have sanctified God’s name through suffering and martyrdom by remaining loyal to their faith, despite the temptation to abandon Judaism and forsake Jewish ideals.

May the compassionate One, enthroned on high, remember with rubbing compassion the pious, the good, and the innocent; the holy community who hid their lives in the sanctification of God’s name, beholding and beautiful in their lives, in their death they were not parted. They were worthy than eagles, stronger than lions in doing the will of their Creator. May our God remember them for good together with the other righteous of the world, and render remission for the servant’s blood that has been shed, as it is written in the Torah of Moses, man of God, Aqedah God’s people. O nations, for God will avenge the blood of His servant, render remission for His life, and avenge the people’s land.

And by Your servant, the prophet Joel, it is written: “Though I slay them, I shall not sloth them in regard to their bloodshed, and Adonai dwelleth in Zion.” And in the Psalms it is said: “Why should the nations ask, Where is their God? Let Your remission for the blood of Your servants be made known among the nations, in our sight.” And the psalmist declares: “The One who renders remission for bloodshed remembers them; God has not forgotten the cry of the humble.”

ASHREI

PSALM 66:12
What happiness is in Your house, to sing Your praises, to belong to Your people! What happiness to worship God!

PSALM 118:18
My God, my Guide, I will praise You always.

Day after day will I extol You.

God is infinite and awesome, beyond all praise and all description.

Age after age Your works are praised;

Your power is felt, Your deeds are lauded.

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I too am touched by Your glory, the wonders of Your creation.

Some may speak of You only in awe, but I speak of You with immense joy.

The very mention of Your goodness yields delight.

God is gracious and kind, patient and very loving, good to everyone, compassionate to all creatures.

May all Your children be worthy of You.

May all who claim to love You be a blessing.

May they honor Your sovereignty by declaring Your power, by showing the splendor of Godliness.

Your realm is the unbounded cosmos;

Your reign endures throughout eternity.

God upholds all who falter, and lifts up all the downtrodden.

All eyes must look to You with hope; satisfy our needs in due time.

Your hand is always ready to fill all life with joy.

You are just in every way, living in every gesture.

You are near to all who call upon You, to all who call upon You with integrity.

May God always hear the prayer of the pious, always answer their pleas, come to their aid.

May God guard every loving soul, and destroy all wickedness.

May my own lips utter God's praise; may all people worship God always.

May all of us praise God now and forever, Halleluyah!
RETURING THE SEFER TORAH

We raise as the Ark is opened.

Y'hi`l et shem Adonai, li nageg elamo Yada.

Praise Adonai, for God is unique, exalted.

Hodo al erev Y'hayyajim, yaya'em kenem lamo.
Thalah 'lkeh baradim 'le Yerei am Kovo. Hakoluiyeh!

God's glory encompasses heaven and earth. God exalts and exalts His faithful, the people Israel who are close to Him. Hakoluiyeh!

On Shabbat

PSALM 29

A Song of David. Acclaim Adonai, exalted creatures; acclaim Adonai, glorious and mighty. Acclaim Adonai, whose name is majestic. Worship Adonai in sacred splendor. The voice of Adonai thunder over rushing waters. The voice of Adonai roars with might. The voice of Adonai echoes with majesty. The voice of Adonai shatters the cedars. Adonai splinters the cedars of Lebanon, making Mount Lebanon skip like a calf, compelling Shiyon to leap like a ram. The voice of Adonai splits rock with lighting. The voice of Adonai strips the forest bare, while in His sanctuary all chant: Glory! Adonai sat enthroned at the Flood. Adonai will sit enthroned forever, bestowing strength upon His people, blessing His people with peace.

Mimer' David.

Harav ladonai b'ne el'm, harav ladonai kared ve-oz.
Harav ladonai k'vod el'mo, hit'harav ladonai 'lehadek lodesh.

Kol Adonai al bas-mayim, lil baskadim b'ilim.
Adonai al mayim nakom.

Kol Adonai b'kesh, kol Adonai be-hador.
Kol Adonai shover azaim, very 'alov Adonai at eni ha'alonan.
Vayakudim Kine' egl, Vana'rey Kine' vane y'anim.
Kol Adonai hotsev la'hasho, vya Adonai yah shev mibador, yah! Adonai midbar kaides.
Kol Adonai y'holl ayek.

Words shoi'tim, uvrav lafo'le kidei evar kerex.
Adonai la-malbal yahav, va-yaher Adonai melkh el'olam.
Adonai od la'mo'yin, Adonai y'vashk et amo va'hasham.

Siddur Sim Shalom for Shabbat and Festivals

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The Si'fur Torah is placed in the Ark

Whenever the Ark was set down, Moses would say:
Adonai, may You dwell among the myriad families of the people Israel.
Return, Adonai, to Your sanctuary, You and Your glorious Ark.
Let Your Kohanim be clothed in triumph, let Your faithful singing be for joy.
For the sake of David, Your servant, do not reject Your anointed.
Precious teaching do I give you:
Never forsakes My Torah.
It is a tree of life for those who grasp it, and all who uphold it are blest.
Its ways are pleasant, and all its paths are peace.
Help us turn to You, Adonai, and we shall return.
Renew our lives as in days of old.
Ez hayim bi la-mahalakhim bah, v’tom v’kha me’ahchar.
Drikha bah darche no’em, v’hok ritzoleha shalom.
Hashem Adonai v’adonai Adonai nanoshe, hadesh yemanu k’deem.

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For the sake of David, Your servant, do not reject Your anointed.
Precious teaching do I give you:
Never forsakes My Torah.
It is a tree of life for those who grasp it, and all who uphold it are blest.
Its ways are pleasant, and all its paths are peace.
Help us turn to You, Adonai, and we shall return.
Renew our lives as in days of old.
Ez hayim bi la-mahalakhim bah, v’tom v’kha me’ahchar.
Drikha bah darche no’em, v’hok ritzoleha shalom.
Hashem Adonai v’adonai Adonai nanoshe, hadesh yemanu k’deem.
We begin the Amidah by taking three steps forward to approach God’s presence, and standing humbly at attention.

It is customary to bow four times during the recitation of the Amidah. The first two accompany the opening and closing words of the first brakhah. We bend our knees while reciting "Boreh Parashat," and bow at "Atah" (You), rising as we utter God’s name. As we recite Modim (the prayer of Thanksgiving, page 158), we bow (without bending our knees) in gratitude to God, as we say "Modim amnon hahak" (We proclaim)." We then bend our knees and bow once more during the Brakah which follows (page 180).

At the conclusion of the Amidah, we take three steps back, bowing left, right, and center, as we conclude our audience before God.

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**MUŠAF SERVICE**

**IATZI KADDISH**

**Reader:**

May God's name be exalted and hallowed throughout the world that He created, as is God's wish. May God's sovereignty soon be accepted, during our life and the life of all Israel. And let us say: Amen.

**Congregation and Reader:**

Yis'hem rokheem Yisro'el vetovem rokheem umenu.

May God's great name be praised throughout all time.

Gloriﬁed and celebrated, lauded and worshiped, exalted and honored, extolled and acclaimed may the Holy One be, praised beyond all song and psalm, beyond all tributes that mortals can utter. And let us say: Amen.

On Shabbat, continue on page 174a or 174b (with Matnarchah) through page 161.

On Shabbat/Rosh Chodesh and on Festivals (including Shabbat hol Ha-Mo'ed and Hadhana Rabbah), continue on page 164a or 164b (with Matnarchah) through page 174.

For an interpretive Meditation on the Shabbat Amidah, see page 142, on the Festival Amidah, page 179.

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For an interpretive Meditation on the Shabbat Amidah, see page 142, on the Festival Amidah, page 179.
MUSAF AMIDAH FOR SHABBAT

When I call upon Adonai, I exult in my praise,
so I may speak Your praise. Praised are You Adonai, our God and God of our ancestors, God of Abraham, God of Isaac, and God of Jacob, great, mighty, awe-inspiring God who bestows living kindness, Creator of all. You remember the pious deeds of our ancestors and will send a redeemer to their children because of Your loving nature.

On Shabbat Shuvah:
Remember us that we may live, O Sovereign who dwells in life, bless us in the Book of Life, for Your sake, living God.
You are the Sovereign who helps and saves and shields. Praised are You Adonai, Shield of Abraham.
Your might, Adonai, is boundless. You give life to the dead; great is Your saving power.

*From Shmini Atzeret until Pesach:
You cause the wind to blow and the rain to fall. You sustain the living. Your great mercy gives life to the dead. You support the falling, heal the ailing, free the fettered. You keep Your faith with those who sleep in dust. Whose power can compare with Yours? You are Master of life and death and deliverance.

On Shabbat Shuvah:
Whose mercy can compare with Yours, Source of compassion? In many ways You remember Your creature with life. Faithful are You in giving life to the dead. Praised are You Adonai, Master of life and death.

When the Amida is recited aloud, continue on page 139.
Holy are You and holy is Your name. Holy are those who praise You each day. **Praised are You Adonai, holy God.

**On Shabbat Shuvah
Praised are You Adonai, holy Sovereign.
Silent recitation continues on page 159.

*From Pesach to Shmini Atzeret, same add. You cause the dew to fall.

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*From Pesach to Shmini Atzeret, same add. You cause the dew to fall.
When I call upon Adonai, proclaim glory to our God!
Adonai, open my lips, so I may speak Your praise.
Praised are You Adonai, our God and God of our ancestors,
God of Abraham, Isaac, and Jacob; Sarah, Rebecca, Rachel, and
Leah, great, mighty, awesome, exalted God who bestows
living kindness, Creator of all: You remember the pious deeds
of our ancestors and will send a redeemer to their children’s
children because of Your loving nature.

On Shabbat Shuvah:
Remember us that we may live, O Sovereign who delights in life.
Inscribe us in the Book of Life, for Your sake, living God.
You are the Sovereign who helps and guards, saves and
shields. Praised are You Adonai, Shield of Abraham and
Guardian of Sarah.
Your might, Adonai, is boundless. You give life to the dead;
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Your love sustains the living. Your great mercies give life to
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In mercy You remember Your creatures with life.
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Silent recitation continues on page 159.

*From Pesach to Sh'mini Atzeret, same add: You cause the dew to fall.*
KEDUSHAH

When the Reader chants the Amidah, Kedushah is added.

We recite and hamon Yew on erth as Your name is hallowed in heaven, where it is sung by celestial choirs, as in Your prophet's vision. The angels called one to another:

Kodosh kodosh kodosh Adonai Tze' ato, mlo kha-aretz k'vodcha. Holy, holy, holy Adonai Tze' ato.

the grandeur of the world is God's glory.

God's glory fills the universe. When one angelic chorus asks, "Where is God's glory?" another responds with praise:

Bakakh k'vod Adonai mim'mikomo.

Praised in Adonai's glory throughout the universe.

May God turn in compassion, granting mercy to His people who twice each day, evening and morning, proclaim God's uniqueness with love:

Sh'ma Yis' rei Adonai Eishenu Adonai ehad.

Hear, O Israel: Adonai is our God, Adonai alone.

This is our God, our Creator, our Sovereign, and our Redeemer. And in His mercy God will again declare, before all the world:

An Adonai Eishenu. L Adonai, am yis' rei.

And thus sang the psalmist:

Y'melah Adonai ve'olam, eishakh yita'im fidor ve'dor, HaLeLuyah.

Adonai shall reign through all generations; Zion, Your God shall reign forever, HaLeLuyah!

We declare Your greatness through all generations, hallow Your holiness to all eternity. Your praise will never leave our lips, for You are God and Sovereign, great and holy.

*Praised are You Adonai, holy God.

* On shabbat shavuot

Praised are You Adonai, holy Sovereign.

The Kedushah is among the highest praises of the Jewish service, requiring a minyan to achieve the proper solemnity. We are to imagine ourselves in God's highest circle, joining with the masterful angels in chanting the most precious of praises.

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For an alternative that omits mention of sacrifices, continue at the bottom of the page.

You have established Shabbat, Adonai our God, prescribing by Your will the special offerings and sacrifices. Those who do light in Shabbat will inherit enduring glory. Those who savor Shabbat will share the bliss of eternal life: those who love its teachings have chosen greatness. At Sinai our ancestors received the mitzvah of Shabbat, and You, Adonai, commanded that they offer an additional sacrifice on Shabbat.

May it be Your will, Adonai our God and God of our ancestors, who return Your children to their land, to lead us in joy to Your land and to settle us within our borders. There our ancestors offered to You their daily and special sacrifices. And the special sacrifice for Shabbat they offered lovingly, according to Your will, as written in Your Torah through Moses, Your servant.

NUMBERS 28:19-20
Offerings for the day of Shabbat: two yelagin lambs without blemish, together with two-tenths of an ephah of choice flour mingled with oil as a grain offering, with the proper libation; a burnt offering for every Shabbat, in addition to the daily burnt offering and its libation.

Alternative selection
You have established Shabbat, Adonai our God, declaring its special holiness, enshrining details of its sacred observances. Those who delight in Shabbat will inherit enduring glory. Those who savor Shabbat will share the bliss of eternal life: those who love its teachings have chosen greatness. At Sinai our ancestors received the mitzvah of Shabbat, and You, Adonai, commanded that they offer an additional sacrifice on Shabbat.

May it be Your will, Adonai our God and God of our ancestors, who return Your children to their land, to lead us in joy to Your land and to settle us within our borders. No mere shell violations be heard in our land; no mere shell destruction be found within its borders. More we are privileged to worship You there, in splendor and in awe, as in ancient days.

Alternative English modulations may be found on pages 142-144.

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On Hanukkah
We thank You for the miraculous deliverance, for the seasons, and for the triumph of our ancestors from ancient days until our time. In the days of Mattathias son of Yehanan, the heroic Hamascean Ashken, and in the days of his sons, a cruel power rose against Your people Israel, demanding that they abandon Your Torah and violate Your Commandments. You, in great mercy, saved by Your people in times of trouble. You defended them, vindicated them, and avenged their wrong. You delivered the strong into the hands of the weak, the many into the hands of the few, the corrupt into the hands of the pure in heart, the guilty into the hands of the innocent. You delivered the arrogant into the hands of those who were faithful to Your Torah. You have revealed Your glory and Your holiness to the whole world, achieving great victories and miraculous deliverances for Your people Israel to this day. When Your children came into Your shrine, cleansed Your Temple, purified Your sanctuary, and kindled lights in Your sacred courts. They set aside these eight days as a season for giving thanks and chanting praise to You.

For all these blessings we shall ever praise and exalt You.

On Shabbat Shalom:
Inscribed all the people of Your covenant for a good life.

May every living creature thank You and praise You faithfully, God of our deliverance and our help. Praised are You Adonai, the essence of goodness, worthy of acclaim.

Reader adds:
Knesset, our God and God of our ancestors, with the threshold blessing written in the Torah by Moses, Your servant, pronounced by Aaron and by his descendants, Kohanim, Your holy people.

Congregation:
May Adonai bless you and guard you.
May Adonai show you favor and be gracious to you.
May Adonai show you kindness and grant you peace.

May this be God’s will.

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Congregation:
May Adonai bless you and guard you.
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May this be God’s will.
Grant universal peace, with happiness and blessing, grace, love, and mercy for us and for all the people Israel. Bless us, our Creator, one and all, with Your light; for You have given us, by that light, the guide to a life of caring, filled with generosity and contentment, kindness and well-being — and peace. May it please You to bless Your people Israel in every season and at all times with Your gift of peace. *Praised are You Adonai, who blesses His people Israel with peace.

On Shabbat: Shemoneh Esrei
May we and the entire House of Israel be remembered and recorded in the Book of life, blessing, contentment, and peace. Praised are You Adonai, Sources of peace.

The silent recitation of the Amidah concludes with a personal prayer.

My God, keep my tongue from evil, my lips from lies. Help me ignore those who would slander me. Let me be humble before all. Open my heart to Your Torah, that I may pursue Your mitzvot. Pray the design of those who plot evil against me; make nothing of their schemes. Act for the sake of Your compassion, Your power, Your holiness, and Your Torah. Answer my prayer for the deliverance of Your people. May the words of my mouth and the meditations of my heart be acceptable to You, my Rock and my Redeemer. May the One who brings peace to His universe bring peace to us and to all the people Israel. Amen.

May it be Your will, Adonai our God and God of our ancestors, that the Temple be restored in our day, and grant us a portion among those devoted to Your Torah. May we worship You there, in splendor and in awe, as in ancient days.

An alternative concluding prayer

May it be Your will, Adonai our God and God of our ancestors, that the Temple be restored in our day, and grant us a portion among those devoted to Your Torah. May we worship You there, in splendor and in awe, as in ancient days.

Continue with Kaddish Shalom, page 181.

Grant universal peace, with happiness and blessing, grace, love, and mercy for us and for all the people Israel. Bless us, our Creator, one and all, with Your light; for You have given us, by that light, the guide to a life of caring, filled with generosity and contentment, kindness and well-being — and peace. May it please You to bless Your people Israel in every season and at all times with Your gift of peace. *Praised are You Adonai, who blesses His people Israel with peace.

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A MEDITATION ON THE MUSAF AMIDAH FOR SHABBAT

Help me, O God, to pray.

Our ancestors worshipped You, Abraham and Sarah, Rebecca and Isaac, Jacob, Rachel and Leah stood in awe before You. We, too, reach for You, infinite, awesome, transcendent God, source of all being whose truth shines through our ancestors’ lives. We, their distant descendants, draw strength from their lives and from Your redeeming love. Be our help and our shield, as You were theirs. We praise You, God, Guardian of Abraham.

Your power sustains the universe. You breathe life into dead matter. With compassion You care for all who live. Your limitless love lets life triumph over death, heals the sick, uplifts the exhausted, frees the enslaved, keeps faith even with the dead. Who is like You, God of splendor and power incomparable? You govern both life and death.

Sacred are You, sacred Your mystery. Seekers of holiness worship You all their lives. We praise You, God, ultimate sacred mystery.

1 You deemed Shabbat. You willed its holy intimacy You inspired its symbols, rites, and profundities. Jews who rejoice in Shabbat reap everlasting glory Jews who cherish Shabbat gain fullness of life Jews who treasure her subtle details choose a legacy of grandeur Ever since Sinai we bear this honor and obey God’s command to celebrate Shabbat. May it please You, O our God, God of our ancestors, to help us take root in our legacy to lead us joyfully to our homeland, where we may fulfill our duty to worship You, recalling the ancient pageant of sacrificial offerings. Those who observe Shabbat, calling it a pious, rejoice in Your sovereignty. Contentment and delight with Your blessings till all who keep Shabbat holy — Shabbat, the seventh day. Your will and mystery and joy, sweetest of days, moments of Creation.

A MEDITATION ON THE MUSAF AMIDAH FOR SHABBAT

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Your power sustains the universe. You breathe life into dead matter. With compassion You care for all who live. Your limitless love lets life triumph over death, heals the sick, uplifts the exhausted, frees the enslaved, keeps faith even with the dead. Who is like You, God of splendor and power incomparable? You govern both life and death.

Sacred are You, sacred Your mystery. Seekers of holiness worship You all their lives. We praise You, God, ultimate sacred mystery.

1 You deemed Shabbat. You willed its holy intimacy You inspired its symbols, rites, and profundities. Jews who rejoice in Shabbat reap everlasting glory Jews who cherish Shabbat gain fullness of life Jews who treasure her subtle details choose a legacy of grandeur Ever since Sinai we bear this honor and obey God’s command to celebrate Shabbat. May it please You, O our God, God of our ancestors, to help us take root in our legacy to lead us joyfully to our homeland, where we may fulfill our duty to worship You, recalling the ancient pageant of sacrificial offerings. Those who observe Shabbat, calling it a pious, rejoice in Your sovereignty. Contentment and delight with Your blessings till all who keep Shabbat holy — Shabbat, the seventh day. Your will and mystery and joy, sweetest of days, moments of Creation.
Shabbat celebrates the world’s creation. On Shabbat we attest that God is Creator; blessed are those who tell of God’s goodness.
Shabbat expands our lives with holiness. Be open to joy with both body and soul; blessed are those who make Shabbat a delight.
Shabbat is a foretaste of future redemption. Rejoice in Shabbat, inherit God’s holy mountain; blessed are those who will sing in God’s Temple. The holiness will all be restored to God’s home.
Shabbat must make whole our fragmented lives. It foreshadows a world totally at peace; blessed be God, the Master of peace. May His harmony, seen in nature, enhance every life.

As we fulfill the mitzvah of Shabbat with body and soul, may we be refreshed by its sacred splendor. Freed from weekday routine and burdensome labor, may we be true to our own nature, reflecting God’s compassion for all earthly creatures, blessed by the beauty of sanctified time amid family and friends. May the charm of Shabbat help us to resist the inclination to squander time on vanity. Help us, Creator, to find true pleasure in Your Torah, plant, in our sometimes unsettling hearts, the wisdom to treasure its teachings. May Your gift of Shabbat continue to bind us to You throughout all generations, teaching each of us that holiness can be a living presence in our lives. May we serve You purely, without thought of reward. May we be inspired by the spirit of Shabbat, as we praise You, God who hallows Shabbat.

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To celebrate Shabbat is to share in holiness:
The presence of eternity, a moment of majesty.
The radiance of joy, enhancement of the soul.

To celebrate Shabbat is to realize freedom.
Shabbat reminds us that we are all royalty:
That all mortals are equal, children of God.

To celebrate Shabbat is to surpass limitations.
We can sanctify time and redeem history.
Afirm the world without becoming its slave.

To celebrate Shabbat is to sing its melody.
We delight in the song of the spirit.
The joy of the good.
The grandeur of living in the face of eternity.

To celebrate Shabbat is to sense God’s presence.
God sustains us even when our spirits fail.
May we deepen our spirituality and expand our compassion.
As we praise our Creator for the holiness of Shabbat.

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Our God, our ancestors’ God, find pleasure in our Shabbat.
Consecrate us with Your милость, give us a share in Your truth.
Save us with Your goodness, delight us with Your help.
Make our hearts worthy to serve You truly.
May we possess Your holy Shabbat with love and eagerness.
May the people Israel, bearer of Your holy name, be blessed with tranquility.
We praise You, O God whose Shabbat is sacred.

Would that Your people at prayer gained delight in You.
Would that we were almighty with the passionate piety of our ancestors’ worship.
Would that You found our worship acceptable, and forever cherished Your people.
If only our eyes could see Your glory perennially renewed in Jerusalem.
We praise You, God whose presence forever radiates from Zion.

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We praise You, God whose presence forever radiates from Zion.
You are our God today as You were our ancestors. God throughout the ages; firm foundation of our lives, we are Yours in gratitude and love. Our lives are safe in Your hand, our souls entrusted to Your care. Our sense of wonder and our praise of Your miracles and kindnesses greet You daily at dawn, dusk, and noon. O Gentle One, Your caring is endless; O Compassionate One, Your love is eternal. You are forever our hope. Let all the living confess You with thankfulness, delight, and truth. Help us, O God; sustain us. We praise You, God whose touchstone is goodness. To pray to You is joy.

O God, from whom all peace flows, grant serenity to Your Jewish people, with love and mercy, life and goodness for all. Shelter us with kindness, kiss us with tranquility at all times and all seasons. We praise You, God whose blessing is peace.

May my tongue be innocent of malice and my lips free from lies. When confronted by enemies may my soul stay calm, truly humble to all. Open my heart with Your teachings, that I may be guided by You. May all who plan evil against me abandon their schemes. Hear my words and help me, God, because You are loving, because You reveal Your Torah. May You find delight in the words of my mouth and in the emotions of my heart, God, my strength and my salvation. As You maintain harmony in the heavens, give peace to us and to the whole Jewish people. Amen.

You are our God today as You were our ancestors. God throughout the ages; firm foundation of our lives, we are Yours in gratitude and love. Our lives are safe in Your hand, our souls entrusted to Your care. Our sense of wonder and our praise of Your miracles and kindnesses greet You daily at dawn, dusk, and noon. O Gentle One, Your caring is endless; O Compassionate One, Your love is eternal. You are forever our hope. Let all the living confess You with thankfulness, delight, and truth. Help us, O God; sustain us. We praise You, God whose touchstone is goodness. To pray to You is joy.

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**Musaf for Festivals & Shabbat Rosh Hodesh**

**Musaf Amidah for Festivals and Shabbat Rosh Hodesh**

On Sh'mini Atzeret and the first day of Pesach, the Reader's recitation begins with G'mar ha'Atarah, page 217.

When I call upon Adonai, proclaim glory to our God; Adonai, open my lips, so I may speak Your praise.

Praised are You Adonai, our God and our Sovereign, God of Abraham, God of Isaac, and God of Jacob, great, mighty, awesome, exalted God who bestows lovingkindness, Creator of all. You remember the pieces of our ancestors and will send a redeemer to their children's children because of Your living nature. You are the Sovereign who helps and saves and shields. Praised are You Adonai, Sovereign of Abraham.

Your might, Adonai, is boundless. You give life to the dead; great is Your saving power.

*From Sh'mini Atzeret until Pesach*

Your love sustains the living. Your great mercy gives life to the dead. You support the fallen, heal the illing, free the fettered. You keep Your faith with those who sleep in dust. Whose power can compare with Yours? You are Master of life and death and deliverance. Faithful are You in giving life to the dead. Praised are You Adonai, Master of life and death.

When the Amidah is chanted aloud, continue on page 167.

Holy are You and holy is Your name. Holy are those who praise You each day. Praised are You Adonai, Holy God.

On Shabbat Rosh Hodesh, the silent recitation of the Amidah continues on page 192.

On Festivals, the silent recitation of the Amidah continues on page 170.

*From Pesach to Sukkot, same add. You cause the dew to fall.*

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**Musaf for Festivals & Shabbat Rosh Hodesh**

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**Musaf for Festivals & Shabbat Rosh Hodesh**

**Musaf Amidah for Festivals and Shabbat Rosh Hodesh**

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MUSAF AMIDAH FOR FESTIVALS & SHABBAT RISH HODESH

MUSAF AMIDAH FOR FESTIVALS and SHABBAT RISH HODESH (with Matriarch)

On Shabbat and the first day of Festivals, the reader's recitation begins with Genesis or Elul, page 17.

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When the vernacular is chanted by the Hasid, *šerut* is added.

**בַּדְּרוֹת שֶׁלָּחְנָה אֲסִילָה:**

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KEDUSHAH

When the Reader chants the Amidah, Kedushah is added.

We reverence and hallow You on earth as Your Name is hallowed in heaven, where it is sung by celestial choirs, as in Your prophet's vision.

The angels called one to another:

Kadosh kadosh Adonai Tze-At, m'lo khol ha-aretz Kadosh.
Holy, holy, holy Adonai Tyve-od; the grandeur of the world is God's glory.

God's glory fills the universe. When one angelic chorus asks, "Where is God's glory?" another responds with praise:

Baruch Kvod Adonai mim-komos.
Praised is Adonai's glory throughout the universe.

May God turn in compassion, granting mercy to His people who twice each day, morning and evening, proclaim God's oneness with love:

Shema Yisrael: Adonai Echav Adonai shad.
Hear, O Israel: Adonai is our God, Adonai alone.

This is our God, our Creator, our Sovereign, and our Redeemer.
And in His mercy God will again declare, before all the world:

An Adonai Eloheinu.
I, Adonai, am your God.

On Shabbat Hid Hamo'am and Shabbat Rash Hodah,
and the following three times.

Adonai, eternal, how magnificent Your Name is in all the world. Adonai shall be acknowledged Ruler of all the earth. On that day Adonai shall be One and His Name One.

And thus sung the psalmist:

Yimlich Adonai Polem, Bohashiy Tzyan Tzva dor, Haleluyah.
Adonai shall reign through all generations.
Zion, your God shall reign forever. Haleluyah!

We declare Your greatness through all generations, hallow Your holiness to all eternity. Your praise will never leave our lips, for You are God and Sovereign, great and holy.
Praised are You Adonai, holy God.

On Shabbat Rash Hodah, continue on page 168.
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On Shabbat Rash Hodah, continue on page 168.
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לא ידוע מהות העלוה לישראל של חללי העולם. אי אפשר להסיק מה הם הולכים בazeera này, או האם הם החלכו נסיבת חמדא. א遷ם לא ידוע מה הם ע连云港 בהמצאה, או האם הם ע连云港 נסיבת נסיבת חמדא.

For an alternative, which omit mention of sacrifice, continue at the top of the next page.

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On Shabbat Rosh Hodesh:

You formed Your world at the beginning, completing Your labor by the seventh day. You have loved and favored us, and distinguished us by instilling in us the holiness of Your mitzvot and drawing us near to Your service, our Sovereign, so that we became known by Your great and holy name. Adonai our God, lovingly have You given us Shabbat for rest and New Moon for remembrance. Because we and our ancestors sinned, our city was laid waste, our sanctuary made desolate, our splendor taken, and glory removed from Zion. We are unable to partake in the solemn service in the great and holy Temple dedicated to You.

For an alternative, which omits mention of sacrifice, continue at the top of the next page.

May it be Your will, Adonai our God and God of our ancestors, who returns Your children to their land, to lead us in joy to our land and to settle us within our borders. There our ancestors sacrificed to You with their daily offerings and with their special offerings. And the special offering for Shabbat and for New Moon festivals they offered lovingly, according to Your will, as written in Your Torah through Moses, Your servant.

NUMBERS 28:9-11

Offerings for the day of Shabbat: two yoking lambs without blemish, together with two-tenths of an ephah of choice flour mingled with oil as a grain offering with the proper libation; a burnt offering for every shabbat, in addition to the daily burnt offering and its libation.

On your New Moon festivals you shall bring a burnt offering to Adonai: two young bullocks, one ram, and seven yoking lambs, without blemish.

The grain offering shall be three-tenths of an ephah of choice flour mingled with oil for each bull, two-tenths of an ephah of choice flour mingled with oil for the ram, and one-tenth of an ephah of choice flour mingled with oil for each lamb. You shall bring it with the wares required for the libations, a goat for atonement, and the two daily offerings, as prescribed.

Continue with "Those who celebrate," next page.

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May it be Your will, Adonai Our God and God of our ancestors who return Your children to their land, to lead us in joy to our land and to settle us within our borders. No more shall violence be heard in our land; no more shall destruction be found within its borders.

Those who celebrate Shabbat rejoice in Your sovereignty and hallow the seventh day, calling it a delight. All of them truly enjoy Your goodness. For it pleased You to sanctify the seventh day, calling it the most desirable day, a reminder of Creation.

During a leap year, add the words in parentheses:

Our God and God of our ancestors, find favor in our Shabbat rest. Renew our lives in this month for goodness and blessedness, joy and gladness, deliverance and consolation, sustenance and support, life and peace, pardon of sin, and forgiveness of transgression (and amendment for wrongdoing). For You have chosen the people Israel from among all nations to observe the precepts of the New Moon Festival, proclaiming Your holy Shabbat to them. Praised are You Adonai, who hallows Shabbat the people Israel, and the New Moon Festivals.

Accept the prayer of Your people Israel as lovingly as it is offered. Restore worship to Your sanctuary, and may the worship of Your people Israel always be acceptable to You.

We may witness Your merciful return to Zion. Praised are You Adonai, who restores the Divine Presence to Zion.

Continue on page 174.
MUSAF FOR FESTIVALS

On Festivals:

You have chosen us from among all nations for Your service by loving and cherishing us as bearees of Your Torah. You have loved and favored us, and distinguished us by instilling in us the holiness of Your mitzvot and drawing us near to Your service, our Sovereign, so that we became known by Your great and holy name.

Lovingly, Adonai our God, have You given us (Shabbat for ren.) Festivals for joy and holidays for happiness, among them this (Shabbat and this):

Festival of Succot, season of our rejoicing.
Festival of Sh'mini Atzeret, season of our rejoicing.
Festival of Matot, season of our liberation.
Festival of Shavuot, season of the giving of our Torah.

a day of sacred assembly, recalling the Exodus from Egypt.

Because of our sins we were exiled from our land, far from our soil. We are unable to partake in the solemn service in the great and holy Temple dedicated to You. May it be Your will, Adonai our God and God of our ancestors, compassionate Sovereign who returns Your children to their land, to have compassion for us and for Your sanctuary; speedily restore and enhance Your glory.

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In some congregations the readings of sacrificial offerings on the Festivals, on pages 172 and 173, are omitted here. These passages from the Torah are taken from the Master portion for each Festival. On all Festivals, the reading concludes with the passage at the bottom of page 172. Unlike the other solutions, it is not taken word for word from the Torah.

Other congregations omit these passages and continue on page 174.

In some congregations the readings of sacrificial offerings on the Festivals, on pages 172 and 173, are omitted here. These passages from the Torah are taken from the Master portion for each Festival. On all Festivals, the reading concludes with the passage at the bottom of page 172. Unlike the other solutions, it is not taken word for word from the Torah.

Other congregations omit these passages and continue on page 174.
On Festivals:

Arvino Molken, manifest the glory of Your sovereignty, and reveal to all humanity that You are our Sovereign. Unite our scattered people; gather our dispersed from the ends of the earth. Lead us with song to Zion, Your city, with everlasting joy to Jerusalem, Your sanctuary. There our ancestors offered You their daily sacrifices and special offerings.

And the special offering for this (Shabbat and the special offering for this):
Festival of Sukkot
Festival of Sh'mini Atzeret
Festival of Matzot
Festival of Shavuot

They offered lovingly, according to Your will, as written in Your Torah through Moses, Your servant.

The passage on page 172 and 173, from the Book of Numbers (Chapters 29 and 28), specify the sacrifices prescribed for each of the days listed (in addition to the regular daily offering). The Festival burnt offerings always included bulls, rams, and young lambs, all without blemish. The number of animals required could vary. Libations of wine and grain offerings of choice flour mixed with oil were always included, along with the offering of a goat for expiation.

Some congregations omit these passages and continue on page 174.

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On Festivals:

Arvino Molken, manifest the glory of Your sovereignty, and reveal to all humanity that You are our Sovereign. Unite our scattered people; gather our dispersed from the ends of the earth. Lead us with song to Zion, Your city, with everlasting joy to Jerusalem, Your sanctuary. There our ancestors offered You their daily sacrifices and special offerings.

And the special offering for this (Shabbat and the special offering for this):
Festival of Sukkot
Festival of Sh'mini Atzeret
Festival of Matzot
Festival of Shavuot

They offered lovingly, according to Your will, as written in Your Torah through Moses, Your servant.

The passage on page 172 and 173, from the Book of Numbers (Chapters 29 and 28), specify the sacrifices prescribed for each of the days listed (in addition to the regular daily offering). The Festival burnt offerings always included bulls, rams, and young lambs, all without blemish. The number of animals required could vary. Libations of wine and grain offerings of choice flour mixed with oil were always included, along with the offering of a goat for expiation.

Some congregations omit these passages and continue on page 174.
On FESTIVALS:

On the first two days of the festival:

1. The slaughter of the paschal lamb:
   - In the service of the house of worship.
   - On the first day of the festival:
     - In the service of the court.
   - On the second day of the festival:
     - In the service of the house of worship.

On the first day of the festival:

2. The reading of the Haggadah:
   - In the service of the house of worship.
   - On the second day of the festival:
     - In the service of the court.

On the second day of the festival:

3. The voluntary offering of a heifer:
   - In the service of the house of worship.
   - On the first day of the festival:
     - In the service of the court.
   - On the second day of the festival:
     - In the service of the house of worship.

On the third day of the festival:

4. The voluntary offering of a heifer:
   - In the service of the court.
   - On the second day of the festival:
     - In the service of the house of worship.

On the fourth day of the festival:

5. The voluntary offering of a heifer:
   - In the service of the court.
   - On the third day of the festival:
     - In the service of the house of worship.

On the fifth day of the festival:

6. The voluntary offering of a heifer:
   - In the service of the court.
   - On the fourth day of the festival:
     - In the service of the house of worship.

On the sixth day of the festival:

7. The voluntary offering of a heifer:
   - In the service of the court.
   - On the fifth day of the festival:
     - In the service of the house of worship.

On the seventh day of the festival:

8. The voluntary offering of a heifer:
   - In the service of the court.
   - On the sixth day of the festival:
     - In the service of the house of worship.

On all other days of the festival:

9. The voluntary offering of a heifer:
   - In the service of the court.
   - On the seventh day of the festival:
     - In the service of the house of worship.

On the day of the festival:

10. The voluntary offering of a heifer:
    - In the service of the court.
    - On the seventh day of the festival:
      - In the service of the house of worship.

On the second day of the festival:

11. The voluntary offering of a heifer:
    - In the service of the court.
    - On the seventh day of the festival:
      - In the service of the house of worship.

On the third day of the festival:

12. The voluntary offering of a heifer:
    - In the service of the court.
    - On the seventh day of the festival:
      - In the service of the house of worship.

On the fourth day of the festival:

13. The voluntary offering of a heifer:
    - In the service of the court.
    - On the seventh day of the festival:
      - In the service of the house of worship.

On the fifth day of the festival:

14. The voluntary offering of a heifer:
    - In the service of the court.
    - On the seventh day of the festival:
      - In the service of the house of worship.

On the sixth day of the festival:

15. The voluntary offering of a heifer:
    - In the service of the court.
    - On the seventh day of the festival:
      - In the service of the house of worship.

On the seventh day of the festival:

16. The voluntary offering of a heifer:
    - In the service of the court.
    - On the seventh day of the festival:
      - In the service of the house of worship.

Siddur Sim Shalom for Shabbat and Festivals
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On Post-Fasts:

On Shabbat:
Those who celebrate Shabbat rejoice in Your sovereignty and baallvat the seventh day, calling it a delight. All of them truly enjoy Your goodness. For it pleased You to sanctify the seventh day, calling it the most desirable day, a reminder of Creation.

For an alternative, which omits mention of sacrifice, continue at the bottom of the page.

Our God and our ancestors, compassionate Sovereign, have compassion for us. You are good and beneficent; inspired us to seek You. You return to us in Your abundant compassion through the merit of our ancestors who did Your will. Rebuild Your Temple anew and reestablish Your sanctuary there, giving us cause to rejoice when we view it. Restore Kohanim to their service of blessing and worship. Levites to their song and psalm, and the people Israel to their habitations. There will we make pilgrimages three times a year on Our Festivals, as it is written in Your Torah: "Three times a year shall all your men appear before Adonai your God in the place that God will choose, on the Festivals of Pesach, Shavuot, and Sukkot. They shall not appear before Adonai empty-handed. Each shall bring his own gift, appropriate to the blessing that Adonai your God has given you."

Continue on page 175.

Alternative selection

Our God and our ancestors, compassionate Sovereign, have compassion for us. You are good and beneficent; inspired us to seek You. You return to us in Your abundant compassion through the merit of our ancestors who did Your will. When we stand within the gates of Jerusalem renewed, a city uniting all, may there be peace within its walls, serenity within its homes. Then the tribe ascended, the tribe of Adonai, as the people Israel were commanded us to stand in the presence of God. Then there will make pilgrimages three times a year on Our Festivals, as it is written in Your Torah: "Three times a year shall all your men appear before Adonai your God in the place that God will choose, on the Festivals of Pesach, Shavuot, and Sukkot. They shall not appear before Adonai empty-handed. Each shall bring his own gift, appropriate to the blessing that Adonai your God has given you."

Continue on page 175.

Alternative selection

Our God and our ancestors, compassionate Sovereign, have compassion for us. You are good and beneficent; inspired us to seek You. You return to us in Your abundant compassion through the merit of our ancestors who did Your will. Rebuild Your Temple anew and reestablish Your sanctuary there, giving us cause to rejoice when we view it. Restore Kohanim to their service of blessing and worship. Levites to their song and psalm, and the people Israel to their habitations. There will we make pilgrimages three times a year on Our Festivals, as it is written in Your Torah: "Three times a year shall all your men appear before Adonai your God in the place that God will choose, on the Festivals of Pesach, Shavuot, and Sukkot. They shall not appear before Adonai empty-handed. Each shall bring his own gift, appropriate to the blessing that Adonai your God has given you."

Continue on page 175.

Alternative selection

Our God and our ancestors, compassionate Sovereign, have compassion for us. You are good and beneficent; inspired us to seek You. You return to us in Your abundant compassion through the merit of our ancestors who did Your will. When we stand within the gates of Jerusalem renewed, a city uniting all, may there be peace within its walls, serenity within its homes. Then the tribe ascended, the tribe of Adonai, as the people Israel were commanded us to stand in the presence of God. Then there will make pilgrimages three times a year on Our Festivals, as it is written in Your Torah: "Three times a year shall all your men appear before Adonai your God in the place that God will choose, on the Festivals of Pesach, Shavuot, and Sukkot. They shall not appear before Adonai empty-handed. Each shall bring his own gift, appropriate to the blessing that Adonai your God has given you."

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Our God and our ancestors, compassionate Sovereign, have compassion for us. You are good and beneficent; inspired us to seek You. You return to us in Your abundant compassion through the merit of our ancestors who did Your will. When we stand within the gates of Jerusalem renewed, a city uniting all, may there be peace within its walls, serenity within its homes. Then the tribe ascended, the tribe of Adonai, as the people Israel were commanded us to stand in the presence of God. Then there will make pilgrimages three times a year on Our Festivals, as it is written in Your Torah: "Three times a year shall all your men appear before Adonai your God in the place that God will choose, on the Festivals of Pesach, Shavuot, and Sukkot. They shall not appear before Adonai empty-handed. Each shall bring his own gift, appropriate to the blessing that Adonai your God has given you."
On Festivals:

Adonai our God, bestow upon us the blessing of Your Festivals, for life and peace, for joy and gladness, as You have promised. Our God and God of our ancestors, (find favor in our Shabbat-ven) install in us the holiness of Your mitzvot and let Your Torah be our portion. Fill our lives with Your goodness, and gladden us with Your triumph. Cleanse our hearts so that we might serve You faithfully (lovingly and willingly). Adonai our God, grant that we inherit Your holy (Shabbat and) Festivals, so that the people Israel, who hallow Your name, will rejoice in You. Praised are You Adonai, who hallow (Shabbat) the people Israel and the Festivals.

Accept the prayer of Your people Israel as lovingly as it is offered. Restore worship to Your sanctuary, and may the worship of Your people Israel always be acceptable to You.

*May we witness Your merciful return to Zion. Praised are You Adonai, who restore the Divine Presence to Zion.*

*During the repetition of the Amidah, in congregations where Kahanim chant the third blessing from the Amidah, substitute the following.*

May our prayer be placing to You, as were the offerings our ancestors brought to You in the holy Temple in Jerusalem. In Your great, merciful God, restore Your Presence to Zion, Your city, and the order of worship to Jerusalem. May we bear witness to Your merciful return to Zion, where we shall worship You in splendor and in awe, as in ancient days. Praised are You Adonai; You alone shall we worship in reverence.

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On Festivals:

Adonai our God, bestow upon us the blessing of Your Festivals, for life and peace, for joy and gladness, as You have promised. Our God and God of our ancestors, (find favor in our Shabbat-ven) install in us the holiness of Your mitzvot and let Your Torah be our portion. Fill our lives with Your goodness, and gladden us with Your triumph. Cleanse our hearts so that we might serve You faithfully (lovingly and willingly). Adonai our God, grant that we inherit Your holy (Shabbat and) Festivals, so that the people Israel, who hallow Your name, will rejoice in You. Praised are You Adonai, who hallow (Shabbat) the people Israel and the Festivals.

Accept the prayer of Your people Israel as lovingly as it is offered. Restore worship to Your sanctuary, and may the worship of Your people Israel always be acceptable to You.

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May our prayer be placing to You, as were the offerings our ancestors brought to You in the holy Temple in Jerusalem. In Your great, merciful God, restore Your Presence to Zion, Your city, and the order of worship to Jerusalem. May we bear witness to Your merciful return to Zion, where we shall worship You in splendor and in awe, as in ancient days. Praised are You Adonai; You alone shall we worship in reverence.

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MUSAF FOR FESTIVALS & SHABBAT KOSH KODISH

All services continue here:

MUSAF

We proclaim that You are Adonai our God and God of our ancestors throughout all time. You are the Rock of our lives, the Shield of our salvation every generation. We thank You and praise You for our lives that are in Your hand, for our souls that are in Your charge, for Your miracles that daily attend us, and for Your wonders and gifts that accompany us, evening, morning, and noon. You are good, Your mercy everlasting; You are compassionate, Your kindness never-ending. We have always placed our hope in You.

When the Rabbis note Musaf, the congregation continues silently.

We proclaim that You are Adonai our God and God of our ancestors throughout all time. You are the Rock of our lives, the Shield of our salvation every generation. We thank You and praise You for our lives that are in Your hand, for our souls that are in Your charge, for Your miracles that daily attend us, and for Your wonders and gifts that accompany us, evening, morning, and noon. You are good, Your mercy everlasting; You are compassionate, Your kindness never-ending. We have always placed our hope in You.

On Shabbat:
We thank You for the miraculous deliverance, for the harvest, and for the triumph of our ancestors from ancient days until now. In the days of Matthew ben Yehudah, the heroic HaEmunim Cohen, and in the days of his son, a cruel power rose against Your people Israel, demanding that they abandon Your Torah and violates Mitzvos. You, in great mercy, stayed by Your people in times of trouble. You defended them, vindicated them, and saved them. You delivered the strong into the hands of the weak, the many into the hands of the few, the corrupt into the hands of the pure in heart, the guilty into the hands of the innocent. You delivered the arrogant into the hands of those who were faithful to You, and those who have created and preserved Your glory and remembrance to all the world, achieving great victoriness and miraculous deliverance for Your people Israel. Thus, when You struck Your enemies, cleared Your Temple, purified Your sanctuary, and kindled lights in Your sacred courts. They set aside these eight days as a season of giving thanks and chanting praise to You.

For all these blessings we shall ever praise and exalt You. May every living creature thank You and praise You faithfully, God of our deliverance and our help. Praised are You Adonai, the source of goodness, worthy of acclamation. Silent recitation of the Amikam continues on page 176.

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MUSAF FOR FESTIVALS & SHABBAT KOSH KODISH

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MUSAF

We proclaim that You are Adonai our God and God of our ancestors throughout all time. You are the Rock of our lives, the Shield of our salvation every generation. We thank You and praise You for our lives that are in Your hand, for our souls that are in Your charge, for Your miracles that daily attend us, and for Your wonders and gifts that accompany us, evening, morning, and noon. You are good, Your mercy everlasting; You are compassionate, Your kindness never-ending. We have always placed our hope in You.

When the Rabbis note Musaf, the congregation continues silently.

We proclaim that You are Adonai our God and God of our ancestors throughout all time. You are the Rock of our lives, the Shield of our salvation every generation. We thank You and praise You for our lives that are in Your hand, for our souls that are in Your charge, for Your miracles that daily attend us, and for Your wonders and gifts that accompany us, evening, morning, and noon. You are good, Your mercy everlasting; You are compassionate, Your kindness never-ending. We have always placed our hope in You.

On Shabbat:
We thank You for the miraculous deliverance, for the harvest, and for the triumph of our ancestors from ancient days until now. In the days of Matthew ben Yehudah, the heroic HaEmunim Cohen, and in the days of his son, a cruel power rose against Your people Israel, demanding that they abandon Your Torah and violates Mitzvos. You, in great mercy, stayed by Your people in times of trouble. You defended them, vindicated them, and saved them. You delivered the strong into the hands of the weak, the many into the hands of the few, the corrupt into the hands of the pure in heart, the guilty into the hands of the innocent. You delivered the arrogant into the hands of those who were faithful to You, and those who have created and preserved Your glory and remembrance to all the world, achieving great victoriness and miraculous deliverance for Your people Israel. Thus, when You struck Your enemies, cleared Your Temple, purified Your sanctuary, and kindled lights in Your sacred courts. They set aside these eight days as a season of giving thanks and chanting praise to You.

For all these blessings we shall ever praise and exalt You. May every living creature thank You and praise You faithfully, God of our deliverance and our help. Praised are You Adonai, the source of goodness, worthy of acclamation. Silent recitation of the Amikam continues on page 176.

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MUSAF FOR FESTIVALS & SHABBAT KOSH KODISH

All services continue here:

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When the Rabbis note Musaf, the congregation continues silently.

We proclaim that You are Adonai our God and God of our ancestors throughout all time. You are the Rock of our lives, the Shield of our salvation every generation. We thank You and praise You for our lives that are in Your hand, for our souls that are in Your charge, for Your miracles that daily attend us, and for Your wonders and gifts that accompany us, evening, morning, and noon. You are good, Your mercy everlasting; You are compassionate, Your kindness never-ending. We have always placed our hope in You.
During the repetition of the recitation, the Kaḥam continues here (except in congregations where Kaḥam chant the priestly blessing):

Kabahim:

Congregation: שְׁבוֹאְנוּ לוֹ כָּל יָהוֹ בֶּן עַז
Congregation: שְׁבוֹאְנוּ לוֹ כָּל יָהוֹ בֶּן עַז
Congregation: שְׁבוֹאְנוּ לוֹ כָּל יָהוֹ בֶּן עַז

The Kaḥam continues on page 178.

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During the repetition of the Amidah, the Reader continues here: (except in congregations where
Kahanim chant the priestly blessing)

Kiss us, our God and God of our ancestors, with the threefold blessing written in the Torah by Moses, Your servant, pronounced by Aaron and his descendants, Kahanim, Your holy people.

Kiss us, our God and God of our ancestors, with the threefold blessing written in the Torah by Moses, Your servant, pronounced by Aaron and his descendants, Kahanim, Your holy people.

The Reader continues on page 178.

Kiss us, our God and God of our ancestors, with the threefold blessing written in the Torah by Moses, Your servant, pronounced by Aaron and his descendants, Kahanim, Your holy people.

Kiss us, our God and God of our ancestors, with the threefold blessing written in the Torah by Moses, Your servant, pronounced by Aaron and his descendants, Kahanim, Your holy people.

The Reader continues on page 178.

Kiss us, our God and God of our ancestors, with the threefold blessing written in the Torah by Moses, Your servant, pronounced by Aaron and his descendants, Kahanim, Your holy people.

Kiss us, our God and God of our ancestors, with the threefold blessing written in the Torah by Moses, Your servant, pronounced by Aaron and his descendants, Kahanim, Your holy people.

The Reader continues on page 178.

Kiss us, our God and God of our ancestors, with the threefold blessing written in the Torah by Moses, Your servant, pronounced by Aaron and his descendants, Kahanim, Your holy people.

Kiss us, our God and God of our ancestors, with the threefold blessing written in the Torah by Moses, Your servant, pronounced by Aaron and his descendants, Kahanim, Your holy people.

The Reader continues on page 178.
An alternative concluding prayer for Shabbat

Rav Shalom Falashat

The Rabbi's chant of the Shabbat

The silent recitation of the Shabbat concludes with a personal prayer.
Grant universal peace, with happiness, blessing, grace, love, and mercy for us and for all the people Israel. Bless us, our Creator, one and all, with Your light; for You have given us, by that light, the guide to a life of caring, filled with generosity and contentment, kindness and well-being — and peace. May it please You to bless Your people Israel in every season and at all times with Your gift of peace. Praised are You Adonai, who blesses His people Israel with peace.

The silent recitation of the Amidah concludes with a personal prayer.

My God, keep my tongue from evil, my lips from lies. Help me ignore those who would slander me. Let me be humble before all. Open my heart to Your Torah, that I may pursue Your mitzvot. Praise the designs of those who plot evil against me; make nothing of their schemes. Act for the sake of Your companion, Your power, Your holiness, and Your Torah. Answer my prayer for the deliverance of Your people. May the words of my mouth and the meditations of my heart be acceptable to You, my Rock and my Redeemer. May the One who brings peace to His universe bring peace to us and to all the people Israel. Amen.

On Sukkot, Havanot are recited, page 206.

Siddur Sim Shalom for Shabbat and Festivals

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Grant universal peace, with happiness, blessing, grace, love, and mercy for us and for all the people Israel. Bless us, our Creator, one and all, with Your light; for You have given us, by that light, the guide to a life of caring, filled with generosity and contentment, kindness and well-being — and peace. May it please You to bless Your people Israel in every season and at all times with Your gift of peace. Praised are You Adonai, who blesses His people Israel with peace.

The silent recitation of the Amidah concludes with a personal prayer.

My God, keep my tongue from evil, my lips from lies. Help me ignore those who would slander me. Let me be humble before all. Open my heart to Your Torah, that I may pursue Your mitzvot. Praise the designs of those who plot evil against me; make nothing of their schemes. Act for the sake of Your companion, Your power, Your holiness, and Your Torah. Answer my prayer for the deliverance of Your people. May the words of my mouth and the meditations of my heart be acceptable to You, my Rock and my Redeemer. May the One who brings peace to His universe bring peace to us and to all the people Israel. Amen.

On Sukkot, Havanot are recited, page 206.
A MEDITATION ON THE MUSAF AMIDAH FOR FESTIVALS

Help me, O God, to pray

Our ancestors worshiped You, Abraham and Sarah, Rebecca and Isaac, Jacob, Rachel, and Leah, stood in awe before You. We, too, reach for You, infinite, awesome, transcedent God, sources of all being whose truth shines through our ancestors' lives. We, their distant descendants, draw strength from their lives and from Your redemptive work, as our help and our salvation, as You were then. We praise You, God, Guardian of Abraham.

Your power sustains the universe. You breathe life into dead matter. With compassion You care for all who live. Your limitless love lets life triumph over death, heals the sick, supplies the exhausted, sets the enslaved, keeps faith even with the dead. Who is like You, God of splendor and power incomparable? You govern both life and death. Your presence brings our souls to blossom. We praise You, God who restores life from death.

Sacrificed are You, saved Your mystery. Seekers of holiness worship You all their lives. We praise You, God, ultimate sacred mystery.

Out of all humanity You chose us, You loved us. You found pleasure in us. Out of all people, through Your love, You uplifted us. You consecrated us, You drew us near to serve You, and shared with us Your great and holy names. Loving, Adonai Eloheinu, You gave us (Shabbath for rest, Potevah for joy, feast and holy days for delight).

This Festival of Sukkot, season of our rejoicing, the Festival of Sh'mini Atseret, season of our rejoicing, this Part of Matzot, season of our liberation, the Peaceful New Year, season of Matzot Torah, a sacred gathering, moments of our Exodus from Egypt.

Tragically, we were exiled from our homeland, driven far from our roots. No longer can we perform our rites in the Temple in ancient days. The hand of history has been heavy upon us. Yet we pray, Adonai Eloheinu, God of our ancestors: Show mercy once again to us and to Your place. Rebuild Jerusalem and enhance her splendor and Arvah Malchut, reveal to us Your triumphant will. With all humanity as witness make Yourself manifest in our midst. Gather our scattered people, scatter us into a global unity. Lead us to Zion with joy to Jerusalem. Your holy city, with endless delight. There may we fulfill our duty to worship You, recalling the ancient pastages of sacrifice.

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Siddur Sim Shalom for Shabbat and Festivals

[On Shabbat add: Those who observe Shabbat, calling it a paradise, rejoice in Your sovereignty. Contentment and delight with Your loving kindness all who keep Shabbat holy — Shabbat, the seventh day. Your will and mystery and joy, sweetest of days, moments of creation.]

Shower upon us, Abraham Elchanan, the gift of Your Restarts for life and peace, for happiness and joy, as You have promised to bless us. Consecrate us through Your love, give us a share of Your truth, fulfill us with Your good things, clothe us with Your help. Make our hearts worthy to serve You truly. May Your holy Restarts be our glad and glorious treasure. Let love who worship You find joy today. We praise You, God, whose holiness illumines Israel and the sacred seasons.

Would that Your people at prayer games a delight in You. Would that we were always with the passionate pivots of our ancestors' worship. Would that We found our worship acceptable and forever cherished Your people. If only our eyes could see Your glory permanently renewed in Jerusalem. We praise You, God, whose presence forever radiates from Zion.

You are our God today as You were our ancestors' God throughout the ages, from foundation of our love, we are Yours in gratitude and love. Our love is safe in Your hand, our souls entrusted to Your care. Our hearts open with our praise of Your miracles and kindness given You daily at dawn, dusk, and noon. O Gentile One, Your caring is endless. O Compassionate One, Your love is eternal. You are forever our hope. Let all the living contend You with thankfulness, delight, and truth. Help us, O God, sustain us. We pray You, God, whose presence forever radiates from Zion.

May my tongue be innocent of malice and my lips free from lies. When I entreat Your mercy, may my will be found acceptable to all. Open my heart with Your teachings, that I may be guided by You. May all who plan evil against me abandon their scheme. Hear my words and fulfill them, because You are loving, because You reveal Your Torah. May You find delight in the words of my mouth and in the heart of my being, God, my strength and my salvation. As You maintain harmony in the heavens, give peace to us and to the whole Jewish people. Amen.

You are our God today as You were our ancestors' God throughout the ages, from foundation of our love, we are Yours in gratitude and love. Our love is safe in Your hand, our souls entrusted to Your care. Our hearts open with our praise of Your miracles and kindness given You daily at dawn, dusk, and noon. O Gentile One, Your caring is endless. O Compassionate One, Your love is eternal. You are forever our hope. Let all the living contend You with thankfulness, delight, and truth. Help us, O God, sustain us. We pray You, God, whose presence forever radiates from Zion.

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KADDIYSH SHALEM

Reader:
May God's name be exalted and hallowed throughout the world that He created, as is God's wish. May God's sovereignty soon be accepted, during our life and the life of all Israel. And let us say: Amen.

Congregation and Reader:
YHWH sh'm ro'ah sh'm ro'ah v'olam olamim almaya.
May God's great name be praised throughout all time.

Reader:
Gloryed and celebrated, lauded and worshiped, exalted and honored, extolled and acclaimed may the Holy One be, praised beyond all song and psalm, beyond all tributes that mortals can utter. And let us say: Amen.

May the prayers and pleas of all the people Israel be accepted by our Guardian in heaven. And let us say: Amen.

Let there be abundant peace from heaven, with life's goodness for us and for all Israel. And let us say: Amen.

May the One who brings peace to His universe bring peace to us and to all Israel. And let us say: Amen.

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EIN KELOHINU

Ein kelohenu, ein kadenu, ein k’malenu, ein Ki-Meshuenu
Mi-khelohenu, mi l’khalenu, mi l’khalenu
Noded lehenu, noded lehenu, noded lehenu
Barukh Eishenu, barukh Adonenu, barukh Mosheh-enu
Alahu Eishenu, alahu Adonenu, alahu Mosheh-enu
Alahu she-hakhatenu tanakha et k’tonet ha-amin.

None come to our God, to our Ruler.
None come to our Sovereign, to our Deliverer.
Who come to our God, to our Ruler?
Who come to our Sovereign, to our Deliverer?
Let us thank our God, our Ruler.
Let us thank our Sovereign, our Deliverer.
Let us praise our God, our Ruler.
Let us praise our Sovereign, our Deliverer.
You are our God, our Ruler.
You are our Sovereign, our Deliverer.
You are the One to whom our ancestors offered incense.

Talmud SHABBAT 86a

Kabbalamesh Truyền rằng việc làm của Rabbim của chúng ta: Các J'uda đã bị đe dọa bởi kẻ thù đã mất 62 năm, trong khi chúng ta đã ở trong sự bình an và ở trong sự bình an được biểu thị bằng việc yêu cầu các Rabbim của chúng ta cầu nguyện cho những người bị nạn.

Rabbim của chúng ta đã cầu nguyện cho những người bị nạn, và chúng ta đã đế dọa được, và chúng ta đã được cứu rỗi.

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None come to our Sovereign, to our Deliverer.
Who come to our God, to our Ruler?
Who come to our Sovereign, to our Deliverer?
Let us thank our God, our Ruler.
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The authority of Alcama has been accredited to Ked, a Babylonian rabbi of the third century C.E., although some scholars believe it may have been composed centuries earlier, and was already part of the ritual in the Second Temple. Originally composed for the Ked Ha-Shana liturgy, Alcama has been included, since the Middle Ages, in every daily service throughout the year. It elegantly conveys our universalist hope that someday God will be worshiped by all humanity.

Siddur Sim Shalom for Shabbat and Festivals
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Some congregations add Psalms appropriate to the day

[pages 70 to 89]
ALEINU
We rise to our duty to praise the Master of all, to acclaim the
Creator. God made our lot unlike that of other people,
assigning to us a unique destiny. We bend the knee and bow,
acknowledging the Supreme Sovereign, the Holy One, exalted,
who spread out the heavens and laid the foundations of the
earth whose glorious abode is in the highest heavens, whose
mighty dominion is in the highest heights. This is our God;
there is no other. In truth, God alone is our Ruler, as is written
in the Torah: "Know this day and take it to heart that Adonai
is God in heaven above and on earth below; there is no other."

Aleinu le-shahar la'daron hakol, letetz g'dolah 'yatzer ha'shem, shen sarmu ki'yon ha-esod.
V'lo samamu k'mishpoh hot ha'amudah, shem ha-shem ha-kehem, v'geshulam shem ha-amunam.
Vasa-nu k'lor umo'shtem b'mo'shed
L'nei melah m'lanu ha-lamkhem, Ha-kadosh Barukh Hu.

And so we hope in You, Adonai our God, soon to see Your
splendor. That You will sweep idolatry away so that false gods
will be utterly destroyed, and that you will perfect the world
by Your sovereignty so that all humanity will invoke Your
name, and all the earth's wicked will return to You, repentant.
Then all who live will know that to You every knee must
bend, every tongue pledge loyalty. To You, Adonai, may all
bow in worship. May they give honor to Your glory; may
everyone accept Your dominion. Reign over all, soon and for
all time. Sovereignty is Yours in glory, now and forever.
Thus is it written in Your Torah: "Adonai reigns for ever
and ever." Such is the prophetic assurance: "Adonai shall be
acknowledged Ruler of all the earth. On that day Adonai
shall be One and His name One."

V'saper: ha-yada 'Adonai 'imolekh al kol ha-emet, bayam ha-bayit yish'i 'Adonai she'al ve-emone sh'd.
Some congregations add psalms appropriate to the day (page 72 to 73)

One of the essential beliefs of Judaism is that God is both the
all-powerful Author and Ruler of the universe, and our living
Shepherd and Guide. In the first paragraph we long for God's
clausus to all humanity, our siege chase the more personal intimacy of the second person
to describe our relationship with God.

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MOURNER’S KADDISH

As we recite the Kaddish, we pray that all people throughout the world will re-enter God’s sanctuary in our time. For only in the
extent that God’s sanctuary is set in the world, can blessing and
song, praise and harmony, hope and consolation fill our lives. Thus,
in recalling our dead, of blessed memory, we confound our loss in
the presence of the congregation with an affirmation of faith. Let
those who are in mourning or observing Yahadut join in praise of
God’s name.

Mourners and those observing Yahadut:

Yigdalah v’yidshu lema’al kol Yisrael, hama d’vi’ra kir’utai,
v’ylmakh lelakho b’hayekho uva’ye’omakh
uv’layei eloh v’kol Yisrael, be’agdalah v’u’man karuy v’imru amen.

Congregation and mourners:

Yee sh’me rabah m’laylah le’al u’al me’al alay.

Mourners:

Yifshasah v’yifshasah v’yifshasah v’yifshasah v’yifshasah v’yifshasah
v’yedasah v’yedasah v’yedasah v’yedasah v’yedasah v’yedasah,
be’agdalah v’u’man karuy v’imru amen.

*On Shabbat Havdalah: I’la’la’la’la’la’la’la’la’la’la’la’la’la’la’la’la’la’la’la’la’la’la’la’la’la’la’la’la’la’la’la’la’la’la’la’la’la’la’la’la’la’la’la’la’la’la’la’la’la’la’la’la’la’la’la’la’la’la’la’la’la’la’la’la’la’la’la’la’la’la’la’la’la’la’la’la’la’la’la’la’la’la’la’la’la’la’la’la’la’la’la’la’la’la’la’la’la’la’la’la’la’la’la’la’la’la’la’la’la’la’la’la’la’la’la’la’la’la’la’la’la’la’la’la’la’la’la’la’la’la’la’la’la’la’la’la’la’la’la’la’la’la’la’la’la’la’la’la’la’la’la’la’la’la’la’la’la’la’la’la’la’la’la’la’la’la’la’la’la’la’la’la’la’la’la’la’la’la’la’la’la’la’la’la’la’la’la’la’la’la’la’la’la’la’la’la’la’la’la’la’la’la’la’la’la’la’la’la’la’la’la’la’la’la’la’la’la’la’la’la’la’la’la’la’la’la’la’la’la’la’la’la’la’la’la’la’la’la’la’la’la’la’la’la’la’la’la’la’la’la’la’la’la’la’la’la’la’la’la’la’la’la’la’la’la’la’la’la’la’la’la’la’la’la’la’la’la’la’la’la’la’la’la’la’la’la’la’la’la’la’la’la’la’la’la’la’la’la’la’la’la’la’la’la’la’la’la’la’la’la’la’la’la’la’la’la’la’la’la’la’la’la’la’la’la’la’la’la’la’la’la’la’la’la’la’la’la’la’la’la’la’la’la’la’la’la’la’la’la’la’la’la’la’la’la’la’la’la’la’la’la’la’la’la’la’la’la’la’la’la’la’la’la’la’la’la’la’la’la’la’la’la’la’la’la’la’la’la’la’la’la’la’la’la’la’la’la’la’la’la’la’la’la’la’la’la’la’la’la’la’la’la’la’la’la’la’la’la’la’la’la’la’la’la’la’la’la’la’la’la’la’la’la’la’la’la’la’la’la’la’la’la’la’la’la’la’la’la’la’la’la’la’la’la’la’la’la’la’la’la’la’la’la’la’la’la’la’la’la’la’la’la’la’la’la’la’la’la’la’la’la’la’la’la’la’la’la’la’la’la’la’la’la’la’la’la’la’la’la’la’la’la’la’la’la’la’la’la’la’la’la’la’la’la’la’la’la’la’la’la’la’la’la’la’la’la’la’la’la’la’la’la’la’la’la’la’la’la’la’la’la’la’la’la’la’la’la’la’la’la’la’la’la’la’la’la’la’la’la’la’la’la’la’la’la’la’la’la’la’la’la’la’la’la’la’la’la’la’la’la’la’la’la’la’la’la’la’la’la’la’la’la’la’la’la’la’la’la’la’la’la’la’la’la’la’la’la’la’la’la’la’la’la’la’la’la’la’la’la’la’la’la’la’la’la’la’la’la’la’la’la’la’la’la’la’la’la’la’la’la’la’la’la’la’la’la’la’la’la’la’la’la’la’la’la’la’la’la’la’la’la’la’la’la’la’la’la’la’la’la’la’la’la’la’la’la’la’la’la’la’la’la’la’la’la’la’la’la’la’la’la’la’la’la’la’la’la’la’la’la’la’la’la’la’la’la’la’la’la’la’la’la’la’la’la’la’la’la’la’la’la’la’la’la’la’la’la’la’la’la’la’la’la’ła...
Siddur Sim Shalom for Shabbat and Festivals
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Adon Olam

Adon Olam is perhaps the best known and most frequently sung of all synagogue hymns, often attributed to Solomon ibn Gabirol, the great Spanish philosopher-poet. It begins by lauding God as the Infinite, the Creator of all, destined to reign over all. But in the end, the poet can place his ultimate trust only in God’s loving embrace, for “God is with me, I have no fear.”

Before creation shaped the world, eternally God reigns alone; but only with creation done could God as Sovereign be known.

When all is ended, God alone will reign in awesome majesty.

God was, God is, always will be glorious in eternity.

God is unique and without peer, with none at all to be compared.

Without beginning, endlessly, God’s vast dominion is not shared.

But still — my God, my only hope, my one true refuge in distress, my shelter sure, my cup of life, with goodness real and limitless.

I place my spirit in God’s care; my body too can feel God near.

When I sleep, as when I wake, God is with me; I have no fear.

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